A

GUIDE

To the GODLY,

OR,

The dayly MEDITATIONS of RETURNE HEBDON Gentleman,

who for his conscience, (through the tyrany of the Bishops) suffered many years imprisonment in the *Kings-Bench*, and their remained till death.

BEING

Very usefull for Instruction of all those that desire to walke in the paths of JESUS CHRIST.

Left to Mrs. TRASKE, who, not long since for the same Judgment died in the *Gate house*, and published by a friend of hers.

Psal. 145. 2. *Every day will I blesse thee, and will praise thy name for ever.*

IER. 6. 16. *Inquiring for that good and old way, to walke in it that they may find rest to their soules.*

Printed in the year. 1646.

GUIDE

To the Reader.

LOving Reader, I ſuppoſe it is deſired, that ſomthing ſhould be ſpoken, concerning the Authour of this Booke, in what way, and with what earneſtneſſe, it pleaſed God he did attaine: to the truth of theſe Miſteries in divine knowledge concerning himſelfe; he was a Gentlemans Sonne of Faſhion, in the Town of Holmeſhurſt, in the County of Suſſex; but he being ſtirred up, and deſirous, rather to live a retired life, with little injoyment of this world, that he might injoy more of God; deſired to leave both Father and Mother, and meanes, and being afterwards a priſoner, for the Commandement of Gods ſake, by his deſiring to reſt on the ſeventh day, according to the Commandement (which the world calleth Saturday) who dyed about 23. yeares ſince; but he remained about eight years in priſon, in which time he gave himſelfe to continuall ſtudy, in faſting and prayer, and it hath pleaſed God, that he diſeaſed, hath left as a pledge to his friends, ſome of his labours. Therefore ſome who having the knowledge of him, and of his manner of life, while living, deſire

To the Reader.

to print some of his workes, for the good of all whom it shall please God to give power to seeke him in truth: inquiring for that good and old way, to walke in it that they may find rest to their soules, Jerem. 6. verse 16. *and if this shall be received, it may be incouragement to print more.*

Farewell.

The 6. day of the week.

1. THE Christians that leave all mortall things to follow Christ in Communion of his sufferings, are in him the salt of the earth, as *Luke* 14.26.33,34,35. with *Mat.* 5. 12, 13. *They have salt and savour in themselves, when they are enabled to indure the fiery Tryall, Marke* 9. 49.50. with 1 *Pet.* 4.12,13. *and in this constancy, they shall both save themselves, and all that hear them,* 1 *Tim.* 4.16. Notwithstanding as salt they spend, and consume themselves in sufferings to death, that others through them may be acceptable to the spirit of God; but if any of those which profesſe to suffer as Christians be unsavory, that is, have not strength to continue constantly to death, they are worse or lesse profitable, then that people which they should season; for after they leave their testimony & sufferings, they are the most contemptible and base before God and man.

2. They which ſhine forth in the Goſpel of Chriſt to immortality, as *Mat.* 5.14.15. with 2 *Tim.* 1.10. and go unto God through the reſurrection of Jeſus Chriſt. 1 *Cor.* 3.21. theſe are thoſe lights of the world, that out of their certaine eſtate of mortality, do ſhine and give light to immortality in the power and authority of Chriſt; but if any that profeſſe themſelves to be ſuch lights, and yet are under the buſhell, compaſſe, and authority of the worlds authority, they are hypocrites, for as men will not light a light to put it under darkneſſe: ſo neither will the Father of lights, give the world ſuch a light, as ſhall be put under the authority of darkneſſe. *Col.* 1.12.13.

3. I have conſidered from the temptation of our Lord Jeſus, that the Divell hath but two ſpirituall temptations (beſide his carnall authority in men) namely, firſt, to mortality, or ſecondly, to tranſgreſſion.

1. His firſt temptation is to ſeeke mortality at his word; for being in ſuch a place: as where it ſeemeth, there was all ſtones and no bread, he would have moved our Lord to ſave his mortall life, by a miracle; but our Lord giveth him to underſtand his mind, that he was carefull only to perſwade the immortall life, and ſo turnes the temptation upon the tempters pate: as if Jeſus ſhould ſay, if I ſhould turne theſe ſtones into bread: ſo as the Countrey were all bread, yet the bread cannot ſuſtaine man; but that he muſt dye for the ſinne of

Adam

Adam: therefore is not necessary to seeke the brea
of mortality; but the bread of Immortality, &c. An
thus the Divell is resisted: when a man suffers no
his belly to be his God; that is, when he is no
drawn in cases of necessity, to leave the love of th
immortall life, and in his spirit, & whole desire do
not seeke the bread of a mortall life: this temptat
on our Lord avoided, and the Angels afterward
ministred unto him, Mat. 4.

2. The Divells second temptation is to tran
gresse the word of God in this kind, he tempted th
Lord twise with two severall temptations, and
he had tempted him with 200. they had all tende
to this end, namely, by all meanes to seeke if h
could make him guilty of sin; for seeing by the fir
temptation, that his mind was wholly to the spir
tuall and immortall life in the word, and that h
could not get him to looke on the tree of good an
evill, he knoweth that there is no other meanes t
cut man off from that eternall life in God; but b
cutting him off from the unity and obedienc
which is by doing the word that came out of th
mouth of God: which thing when he could no: d
but still our Lord kept himselfe from transgressin
any thing that came out of the mouth of God, an
was written, he could not be ignorant of the know
ledge of the will and law of God: as by transgre
sing, the conscience in transgressing had been de
led, the Divell had no other meanes of temptatio

and therefore departed from our Lord. *Mat.* 4. *Luke* 4.

4. I conſider alſo whereupon the aſſurance of a mans ſtanding conſtantly conſiſteth, namely, in the dayly growth and increaſe of ſpiritual graces in the inner man, as 2 *Pet.* 1. 8. 10. with 2 *Cor.* 4. 15. 15. For all that ſet their mindes with Chriſt in Heaven on immortality, will daily treaſure to themſelves in Heaven, which will more and more draw their hearts from mortall thoughts: ſo as they may lay aſſured hold in this eſtate, upon eternall life, as *Mat.* 6. 19, 20. with *Luke* 12. 21. 31. 33. 34. with 1 *Tim.* 6. 19. From whence alſo on the other ſide we muſt note, that all that after their profeſſion of Chriſt in truth, do fall away, are ſuch as begin to be ſluggiſh and idle in their ſervice of God, and from that fall to mind earthly things, which if they do, it is manifeſt, that their light or profeſſion of immortality, is darkneſſe and fooliſhneſſe, in ſeeking to be rich unto themſelves in mortality: their light is darkneſſe, their profeſſion of one thing, and minding another is hypocriſie, and wickedneſſe before God, and the deceit of men, their riches is their poverty, as *Rev.* 3. 17. their heart and mind is as far ſeperated from God in Chriſt, and from holding him the head, as the Heavens are from the earth. Therefore ſuch as by their own negligence and default, do ſuffer Satan to inſpire them with mortality, do more and more ſeperate from the aſſurance of immortality, and from Chriſt, till they become

become worldly and mortally minded, and then they have onely a bare good conceit of themselves in propriety; but in any tryall they will fall away to save their soules under the authority of darknes, and for the love thereof, deny to lose their soules in the profession of Christ, yea, they will blaspheme that way of Christianity, and so become the greatest enemies of the Crosse of Christ, when yet with their lips they will give him a *Judas kisse*, and say, hayle master, and professe his word with their mouth; but their deeds and devises are with his enemies of the power of darknesse to betray him and his, *Phil.* 3. 17, 18, 19. with *Luke* 22. 47, 48, 53.

Sixthly. The true Christians in all their sufferings fight not for mortall salvation; but they dispise such salvation for the Saviour, *Heb.* 11. 25. with 12, 2.

6. *John* 15. 1. &c. is shewed the true state of Christianity by the vine. If a man cut the vine-tree, the better the branches grow. Thus the Father cutting the vine, Christ in the mortall life he sprang both in the power of his immortall life, and thereby the branches bring forth fruites to him that only hath immortality, 1 *Tim.* 6. 16. The fruitfull branches that are purged by his husbandry, and chastised in love, (as *Heb.* 12.) do by their sufferings bring forth more fruite to immortality: and to the divine nature of God; but if the husband man do for some cause neglect to cut or purge the

mortall

mortall parts, it is known that the branches that so run out without chastisement, do in time come to be wild, that do bring forth bitter fruite as bastards, and thereby procure to be cut of from the true vine planted to give fruites unto immortality.

7. According to *Esa.* 29, 21. Compared with the prosecution now of Christians, I understand how a man is made a sinner against God, by a word, &c. inforced thus: the Emperour is exalted for good, certain Lawes are set down: that if a Christian say this or thus, he shall suffer death; their Judgement sits, the Christian is enquired of, and examined, that by his own word spoken, he may be taken and snared in their law, and so executed as a sinner. This is direct contempt of God and Christ. This is the estate of all spirituall inquisitions of old.

8. The doctrine of Christs body and blood, *Ioh.* 6. 53, &c. is a hard saying to a carnall minde, but to him that knoweth to breake the hardnes thereof, it is spirit and life; 63. For as the word is made flesh like us, as *Ioh.* 1. 14. with *Phil.* 2, 7. to suffer death with us and for us: so we are made the word in him, to suffer with him and for his testimony; and thus we eate his flesh, when we apply his flesh to have Communion in the sufferings thereof in love: and we eate the word when we have it of him and keepe it; as *Ioh.* 8. 47, 51. And thus he is the food of immortality which nourisheth the Divine nature in man, to every one

to

to whom he is communicable both in flesh, and spirit; for the word is now both flesh, spirit and life; *Ioh.* 6.54, with 63. Therefore it cannot be, but that the flesh of man which hath the spirit of Christ must needs be quickned, and not se death as a curse, because the word is spirituall and cannot be made voide; for according to the word, he which eateth naturall bread is quickned mortally for the time of a day &c. much more shall he live to immortallity, and to God that applyeth to himself the body and spirit of Iesus Christ: the manifestation of which life of Christ is effectuall to every true member of his body, in that such are made of God to some end in the flesh; Namely, that by the life of the flesh in Christ Iesus, which is yet of no being before God, they may confound whatsoever hath a being of the world, and in the mind or spirit, Christ is made unto them from God wisdom, righteousnesse, sanctification and redemption; 1 *Cor.* 1. 24.-28.-30. Whereby it is plaine, that every one that in true love of God holdeth community in the flesh and sufferings of Christ, hath from God the participation of the same spirit of Christ to every use. He is chast as he is chast, He is righteous as he is rigteous: 1 *Ioh.* 3.3-7, with 4.2. What such do one earth it is confirmed in heaven &c. because the same spirit of Iesus Christ which is in heaven liveth in them, and so he speaketh an doth the things on earth by the ministery of such chosen and holy vessels. *Ioh.* 20. 22. 23. *Matt.* 18. 18. 2 *Cor.* 13. 3. 5. *Act.* 9. 15. 16.

9. I

9. If one should aske me, whether I can know a man in whom Iesus Christ is crucified? I answer: yea very well by the Word, for if his spirit be in him then he walkes so as Jesus Christ walked. *1 John* 2.6. he hath the same mind to suffer in the flesh *Phil.* 2.5. *1 Pet.* 4.1. yea in his mind he is dead and crucified to the world. *Rom.* 6.2. & 7.4. *Gal.* 6.14. and his mind is in Heaven: so his Conversation is heavenly. *Col.* 3.1.2. *Phil.* 3.20.

The 1. day of the week.

BEing grieved and carefull, least by speaking of mysteries to sinfull and ignorant people, the truth of our Lord God should be prophaned, & the way of truth evill spoken of. Therefore I have desired wisdom, to give to every one according to their estate, and this is proposed unto me according to the word, namely, to keepe those 3. degrees.

1. If any seeke the living Lord, this the word saith; go sin no more, *John* 8.11. for every transgression of a negative Law, is a sin against God, and dishonour

dishonor to our Creator. *Lev.* 4. 2. Therefore all that seek peace with God, must remove the evil of their thoughts, and workes from before his Majesty, and they must cease to do evill, *Esa.* 1. 16. and thus they are to repent, confesse, and forsake all former sins either against the word of God, or their neighbours, *Mat.* 19. 17, 18, 19. For turne over to 1. 2. Then if they have peace with God, and are made righteous from doing evill in the world; they are to seeke the Ministery of reconciliation, that they may be reconciled unto God, in the Body and Communion of the sufferings of our Lord Jesus Christ, and in this they are to take upon them the decree, *Act.* 15. to keepe in the love of the body of Christ, wherein they shall learne to know, what is the good and acceptable, and perfect will of God: that they may do it as they see the servants that are joyned to his body, to do, and in this estate they are to walke in the light of those which are perfect members in the body of the sufferings for Christ Jesus. *Iohn* 3. 19, 21. with *Heb.* 13. 7, 8.

3. Now if any are able to hold the word of the new Testament, in the enmity against the world, then they present their Members as weapons of righteousnesse unto holinesse. *Rom.* 6. 19. wherein they are to do the will of God in their own persons and to walk worthy of the mysteries of holinesse: which they take unto themselves, in the Law of seperation. 2 *Cor.* 6. 16. 17.

2. In the Law of the love of the Creator. *Isa.* 56. 6. *Heb.* 4. 3, 4.

3. In the Coeincorporation by Baptisme into the body and death of Christ. *Rom.* 6. 3. &c. *Col.* 2. 6—11, 12. These degrees are of necessity to be of speed, that none may presume to come into the service of the only true God without an evident calling, and preparation for so holy a work.

2. I conceive the wedding garment, to be the true and perfect love of God in Christ. thus, There are 3 undevidable gifts, whereof if one faile all the other cease from Christ. *viz.* 1 Faith. 2. Hope and 3 Love. 1 *Cor.* 13. 13.

1. Faith is the substance of all the invisible promises which we hope for, whereby we believe that we shall enjoy them as certainly as if we did now enjoy them in sight, sence, and feeling, *Heb.* 11. 1. 2. hope is the meanes whereby we are saved, and preserved; notwithstanding all mortal temptations, to wayte in patience; for what our faith apprehends but cannot see it, with mortall eye, *Rom.* 8. 24. 25. 35. 1 *Pet.* 1. 5. 1 *Cor.* 2. 9. 10.

3. Love extends it selfe beyond all; for as the exercise and manifestation of it, is in the keeping of the Commandements which concerne both our Lord God, and our neighbours, *Mark* 12. 29. 30. 31. so this love is stronger then all, yea then death, and it only is worthy of the wedding feast; for hereby all pleasures, friends, wife, yea, and life is hated in respect of this calling, to the wedding supper

and

and Communion of Christ in immortality; whereas all that love other things more then this Communion do justly perish in their false and mortall love, and those which presume to come with a heart, and a heart, that is without this perfect love in the marriage of the sonne of the blessed, are all justly cast out for profaining the pure and immortall love with an unclean and mortall lust *Mat*, 22, 2, &c. with *Luke* 16. &c. to 26. *Eph.* 5. 23, to 32. 2. *Cor.* 3. 5. 4.

1. All that live in common or open sins doe live without God in the world and these are unworthy of the love of the righteous; for they will be a reproach unto such men: wherefore it is of necessity, that first all sinners do so know God, as not to sin against his presence, and word, and to have a good report for their conversation in the world before, they can be reconciled to God: so as to be joyned in common love with the righteous in Christ.

3. I understand from *Iohn* 3. 8. That there is a twofold wind or spirit.

1. The one is called the common wind, spirit, or ayre; whereby all flesh do breath, and live the naturall and mortall life, as *Wisd.* 7. 1. with *Gen.* 7. 21. 22, 23. The unclean or common spirit hath the authority of this ayre, and he worketh in all that have their conversation in the lusts of the flesh, &c. *Eph.* 2. 2. 3.

2. The other is called the holy wind or spirit whereby

whereby such as are begotten from above by the spirit do breath and live the spirituall and immortall life, *Iohn* 3.3.5.8. 1 *Pet.*1.3.23. 1 *Cor.*2.15. 12.16.

This holy wind is the spirit of truth which the Lord Jesus giveth to all that he calleth and chuseth out of the world, which worketh in all Children that walke after that holy wind, minding the things that are above in Heaven, after the life of immortality, *Iohn* 14.17.26. *Rom.*8.1.14. *Col.* 3.1,2.

4. All the world is darke, and is laid in wickednesse, and for this their sins are condemned and dead in the Law before Christ Jesus came, when he came in the flesh, he was the light of the world, and all that by the discovery of that light, hated their evil workes, did come unto the light, and love to walke in it, doing the truth, that their workes may be manifested to be done in God; but on the other side, there were and are another seed that have enmity against the light, and the Children of light, and these will not come unto the light, but hate the light, because they love their own evill workes of darknesse: this light then is the confirmation of their former condemnation without any remedy, *Iohn* 1.5.9. with 3.11, to 21. with 8. 12, 24.

5. The work of God for salvation is proposed by the house of God, 1 *Tim.*3 15.

All that sin against the Law of the house are enemies

nemies to God, *Ezek.* 43.7. to 11.12. All that are reconciled in their mindes, and will no more sin against God by transgressing the Law of his house, do first desire and make peace with any of the servants of God that keepe the house: After this admittance, they have freedom to converse with the household servants, and to learne the orders of the house, and may see the service and God, and behold their faith and godly conversation in love, but yet as strangers they are, not imployed in any service of God to do as his servants, neither may they dare to presume or be admitted thereunto.

If any do desire to draw near unto the Majesty of the Lord of the house as a servant, he must be admitted according to the Law of the house in that kind, and from that time he must do all the will of God, as the other servants do.

6. The men of this worldly authority, when they have Christ, or any of his Christians under their hands in torments, do boast against them to save themselves, thinking that none can save out of their hands; but this is the gate of God, whereby the righteous do go unto God in Heavenly peace, *Mar.* 50.30,31. *Psal.* 118.17.20.

The 2. day of the week.

THere is come into my mind, a sight of darkneſſe and light, and how the Children thereof are profitable or unprofitable to themſelves, how they treaſure to themſelves hatred and wrath, or love and good pleaſure from the only true God: Thus the darkneſſe is this world, and the authority of darknes is the tyrannizing authority over the truth: The light is the Law of the world to come, the authority thereof is Chriſt, in the authority of ſuffering for well doing. The Children of darknes are they which live after the courſe of this preſent evill world, and the glory & authority thereof; theſe go into darkneſſe continually till they come thither, they ſpend every day without any other then mortall profit: ſo they paſſe away the year, and it goes into darkneſſe without comfort, at length they have conſumed the length of their Age, and then they go into darkneſſe without ſo much as worldly good. Theſe are ſhut up in darkneſſe, kept unto the Judgement of the Lord, who ſhall render to them according to their unprofitable and evill workes.

The Children of light are they which exerciſe themſelves in the Law and light that ſhineth to mortality, eſchewing evill and doing good: as if they were alwayes with the Father of lights, and enligh-

enlightened to treasure to themselves for the time to come.

Those go into light continually, every day addeth unto their strength, and they profit in the true riches which preserve the man of God to an immortall life: the day and the year they spend in the light, going to immortality, and the time filleth up to their comfort, and consumeth their evill sorrow and sufferings for the light sake in this world; when they have spent their time, all their labours go with them, they go out of this world, as a good Servant to be refreshed, and rewarded for his good service, their immortall soule is gathered into *Paradice* and joy; waiting yet for the day of Judgement and Redemption of the body, when according to their good workes, they shall be crowned with unutterable and immortall glory.

Thus the Children of light do so number their dayes, and spend their time: as that they may apply their hearts unto wisdom, and to receive the honour and glory thereof; whereas the Children of this world, as a bird that rejoyceth in the bait before the snare turne over and take it: so these rejoyce in their temporary pleasures and mortall joyes, untill the Judgement of the Lord overtake them in their rioting as a snare, out of which they shall not nor cannot escape. *Luke* 21.2 8.35.

2. It is appointed from the beginning as the onely way to immortality, from mortality, that righ-

teousnesse here should suffer in inseculer conflicts, which conflicts whosoever refuse thereby to save their mortall life, do loose the immortall life, and that justly because they feare man more then the maker of man, *Mat.* 10.28. to 39.

3. As treasure is distributed to the poore by the hands of men: so the treasure of the spirit of Christ is communicated to the poore, which live in the world by the distribution of the poore to whom it is committed.

The 3. day of the week.

I Have seen how the Children of this world study Athisme, or to live without God, in that whereas the Godly study to retaine God in all their knowledge by doing the worke of the word in all obedience to it, as to God. *Rom.* 1.28. *Jam.* 1.22.25. with *John* 1.1. These of the world on the other side will not have God in all their thoughts; but as ungodly do make voide all ungodlinesse and conscience of God above, and mind only the feare of men, and the love of this present world: so as they keepe their Conscience sanctified towards men, to shine forth onely from themselves to others,

there; though in words they professe to know God and Christ: yet all their thoughts and practices do manifestly shew, that they do deny to know God, as he is in spirit and truth, to live in all good Conscience to him, as all do that hold the power of the word, as it is from the authority of the living God, and not from men, as it requireth obedience of all; without respect of Pope, Prelate, Emperour, King, Prince, Noble, Ignoble, Jew, Gentile, Bond or Free, Male or Female?

2. The tryall of Christians by torments to death, is to discover the man of God, that is the hidden man of the heart, which in Christ is renewed againe in knowledge, righteousnesse, and holinesse, which as the power and spirit of Christ, the word doth shew it selfe more lively in the sufferings of the mortall body; for whereas the persecutors are deluded to think that there is no immortall soule in man, but that their soules and bodies shall dye together: these Christians by their faith in the estate of immortality, do put a wonderfull difference, in that there is in them a mind and spirit to overcome all the paines and torments of their body, and to tryumph over all the power and authority of men and mortality: which doth evidently shew, that in such men the divine nature of Christ in immortality is distinct from the humane nature of mortality, as death is distinct from life; which spirit and divinity of Christ, as it doth sustaine them to suffer death, so

it shall raise from death every body that is sanctified by its abiding within it.

3. The sufferings of Christ do also put difference between those which worship and serve God in spirit and truth, and those which worship him in word or outward forme; for whereas all men in the world have God without them, and the power of God without them; yea, and the heathen to shew the mouth of mans heart, do make Gods to looke upon without them, and do within themselves retaine the wisdom, power, and authority of their Gods, and that without or against the true God, and his Law or authority on the other side the Christians, only have the living God, his word, power, and authority within them; and whersoever, or in what estate soever they be, they carry their God within them, and their heart is to him as the Arke to hold his Law, and their body to containe his glorious essence so far as every one is capable of it, and this part or distribution of the spirit of God to every body, doth witnesse and testifie to the Conscience, together, with the invisible and inconceaveable Majesty of the spirit of God above, that they are of the seede and Children of the living God in immortality, whereby also they may serve God in truth without any legall forme or visible worship, in place or company. The manifestation of this is first within every one to do according to the diverse effects the reof; in so much as if it be so

so that many do meete together which have the gift of the same spirit, the more there are, the greater is the presence and power of God, that even the place doth shake at the glory of the one invisible Majesty of God, inspiring and expiring the severall effects of the essence of Gods spirit.

4. I have understanding of the power of God in the word, which saith: that if thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thy heart, that God raised him from the dead, thou shalt be saved; for with the heart it is believed unto righteousnes, and with the mouth, it is confessed unto salvation. *Rom.* 10. 9. 10. And thus I propose it: There are all manner of Torments proposed, and threatned to be inflicted upon whomsoever shall confesse the Lord Jesus to be Christ the Judge of all, if none dare to confesse with his mouth what he believeth in his heart, for of the torments he goeth back from Christ; but if any see the prize in immortality, namely, Jesus the Authour and perfecter of that faith raised from the dead, and believeth in his heart, that if he suffer death with Christ, God will also raise him by Christ to life; this faith will encourage a Christian to enter the conflict in the love of Christ, and without feare to confesse to his name: If after they enter combate with the seede of the serpent, are at length vanquished by intollerable payne, and are not able to indure the agony and

conflict

what he suffers, would soone grow wild and vain, such as are Worldly Christians, that in time are grown so proud, as to blot the book and teare it, to despise and burne the rod and to correct, controule, contradict and defie the good Master.

The 4. day of the Week.

I Have observed the course of Religion in the world, and I find that another word and authority doth alter the Religion: As in Christian Religion the word or Law of the Church is Christ manifest in the Scriptures, and Doctrine from the beginning. The authority thereof is from Heaven manifested in power to hold the words against the authority of men. The Sea or seate to governe according to this world and new Covenant, is the Lord Jesus, his 12. Apostles, and all that are built upon them, having the same word and spirit: their conversation is love, meeknesse and humility towards others: so as he which is most poore and humble in the flesh, is endued with most authority in the spirit of holinesse: their faith is in immortality after this mortality, according to the Communion in the Resurrecti-

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conflict of Martyrdom, they loose the glory of their confession; for they are to hold the confession of their faith constantly unto death without wavering. But if they looke to the end of the conflict, and set their eyes on the resurrection of Jesus, they by the power of his love, will hate their mortall life, and think it long before they can come to knock at the gates of death, whereof he hath the keyes, to receive such into life *Rev.* 1. 18.

5. These sufferings of Christ are of absolute necessity, to enter in life and immortality; for by meanes of the Serpent, we have put on the old and sinfull man, which is mortall by reason of the lusts of deceit. And therefore in Jesus Christ we must put off this body of sin by death, that we may put on the new and spirituall man, which is immortall, by reason of this love in the truth.

6. The necessity of chastisements in Christ are shewed by a Schoolmaster. The Child naturally hates his book, and would never learne it, except the Master did by his presence and chastisements keepe him to learne.

The Child is the Christian, the book is to learn Christ, *Ephes.* 4. 20. the rod are men in authority, the Schoolmaster is the Law, or the heavenly Father, discovering our miserable and mortall estate by the Law of his presence; And as a Child: so a Christian, if he should not learne obedience by

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on of Jesus Christ the head of the whole Church of true Christians.

If now there stand up another man that taketh upon him the Christian Religion, and the name of Jesus Christ, and the apostolick See, if he bring in any other word, he bringeth in another Christ, he subverteth the Religion, if another authority of carnall force to impose his word upon the Consciences of men, he opposeth Jesus in his spirituall authority which worketh in the heart invisibly: if he under the name of Christ enforce other Christians by oppression to do contrary to any word, or any jot or title of the Scriptures delivered by the foundation of the Christian Church, he is an Antichrist, he denyeth the Father by presuming to possesse the Conscience of man which he made with his word, and he denyeth the Sonne in denying the word and the power thereof. The Conversation of such, is also contrary to the suffering Christians, being puft up with mortall pride, to exalt themselves one over another, in the flesh and pride of life. Their faith is also contrary in that it is fixed on mortality; wherein they rejoyce and are confident of the durable estate in the pleasures of sin. And thus the Gospell of our Lord Jesus Christ in immortality, is in all things perverted under the colour of his own name, and of his own word and Ordinances to mortality, and wickednesse greater then paganisme.

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2. It is observed that in processe of time after the much blood of the Christians had brought forth the world to bee Christian, from that time the Church of Christ ceased to be visible of the world, and the world blinded it self under the name of the Church of Christ which cannot so be for *Ecclesia*, the Church of Christ consisteth of the people, that in all times are called out of the world to the unity of spirit, now the world cannot be called out of it self; Therefore the true and spirituall Christians are hidden to the world, under the feighned and carnall Christians, yet the Church is as visible in it selfe now as it was, *viz.* when Christians suffer joyfully under worldly Christians, for the same cause of the Word, Commandement and Faith of immortality as they did in the beginning.

3. Men deny the Catholike Faith, when they labour to comprehend it under their carnall authority; For the Catholike Faith, must needs be granted from the name of it, to be both universall and spirituall. If then it is such a Faith, as is to extend to all the ends of the earth, such as withstand it, or hinder the spreading thereof by their wisdome and power, do deny that the Faith should be universally obeyed and so Catholick.

Again, seeing Faith is the onely work of the spirit of truth, which spiritually worketh in all men alike. If any by carnall authority doe hinder the spirituall work of Christ, they fight against the spirit and Faith of Christ to bee preached to

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all nations, for the finishing of the Body and Church of Christ: And thus some that profess themselves to be of the Catholicke Faith of the Church may deny it, yea fight against both the faith, and the universality thereof.

4. If prayers and teares are the weapons, defence and authority of the true Church of Christ, as all grant: then fire and sword must needs be the weapons and offensive authority, whereby the kingdom of Antichrist is discovered in all places.

5. It is a horrible thing to behold the Creature without Christ the Word; For he teacheth with terror of death for transgression of the Law: but he that seeing his estate to bee thus before God, and goeth to Christ and learneth obedience in the word, and in the death of Jesus Christ, shall in him have boldnesse to stand before the throne of his grace in immortality.

6. A truth may be preached and yet made utterly void by worldly practize, as the popish Christians holds: That whatsoever the law saith, the Gospel confirmeth; and whatsoever the Gospell saith, the same is agreeable to the law: That as *Moses* was the giver of the old law: Christ is the giver of new and a more perfect law; They devide the whole law into three parts. 1. the law of Nature, the law of *Moses*, and the law of Christ, and that the Gospell is revealed for no other cause, but to shew to the world more perfect counsells and precepts then were in the old law,

law, and a more perfect justification by doing them. *pag.* 27. a. out of *Fox Chron.*

That inward concupiscence and vitious affections not breaking out in us with consent of will, are no morrall nor dammable sin, but onely *fomes peccati*; And that this *concupiscentia* in us, is no depravation of the higher, but of the lower parts of man, &c. *pag.* 26. *b.* These things may have a good construction, simply from the word and spirituall authority, but as it is of them, the truth thereof is not only made void, but used for a pretence of mischeivous madnes; For it is certain that Christ came to confirm all things written in the Law and the Prophets, and by his Priest-hood to bring in that perfection, which was before wanting in the law. *Heb.* 7. 11. 18, 19. And it is true that in the Christians after baptisme, the flesh lusteth against the spirit, as *Gal.* 5. 17. and it is *antophoron*, indifferent, and as natu-rall as to eat: which concupiscence remain for an occasion of watchfulnesse in the spirit to subdue it, and to check it, that it never be approved of in heart as to prevaile so far, as to beg a desire in the heart, contrary to the law which saith, thou shalt not desire thy neighbours wife, or his goods &c. but the spirit keepeth the flesh under in such sort as that it cannot prevaile to do sin or consent to sin. *Joh.* 3. 9. *Gal.* 5. 24.

7. A true doctrine may be made void and confused in respect of time with aforegoing doctrine, as

as the Protestant Christians hold. That as all men coming by *Adam* are condemned originally before they grow up to commit any sin against the law: So all men be saved originally, being regenerate by faith in Christ, before they do any good worke of charity or any other goddeed. *Fox p.26.b.* This may have a favourable construction if time be put between the mortall generation and the immortall; so as the naturall man come to know his condemnation in mortality, and prepare his heart to receive the immortall seed, whereby to be regenerate from above, which from that time begetteth and enlightneth the minde unto a lively hope, through the resurrection of JesusChrist from the dead. a. 1 *Pet.* 1. 3. 23. with *Joh.* 3.

But whereas these two contrary generations are confounded in one name, in the baptism of Infants the doctrine of regeneration is quite extinct and abolished under a forme of words; *Fox.* 24. *b.* thus, as (say they) sin and death came originally by the disobedience of one to all men of his generation by nature: So righteousnesse and life come originally by the obedience of one, to all men regenerated of him by faith and baptisme, *Rom.* 5. Here is a deceit of salvation from a childe. For sinne and righteousnesse have their contrary operation, as *Rom.* 5. 21. with 6. 13, 20. And so have death and life: Now if sin and death come originally from the generation of man, and the childe is made capable onely of this first originall

ginall estate in sin and death, then how can an Infant that hath but one originall estate in the condemnation to sin and death, have also another estate in the regeneration to immortality, before he hath so much understanding to know his naturall estate, in sin, death, and mortality, or before he be able to sin, or to do any evill in act: This is confusion of two Doctrines in one, whereby sin is put for righteousnesse, death for life, Generation for regeneration, and condemnation for salvation, and by this meanes, men have only a naturall estate in effect, and a spirituall estate in conceit of vanity; whereas by Christ we discerne the time of a mans life in his originall sin & the fruits thereof, & the the time of a mans life, after Baptisme into the death of Christ, of his righteousnes & good fruites, which arise from the regeneration.

8. A Doctrine may be well distinguished in word, and yet confounded in the worke of the power of the spirit made voide and deficient in any work; thus distinction is made between the mortall part, and the immortall part in man: A regenerate man consisteth of two men, (as a man may say) of the old man, and of the new man, the nature of the old man is cleane contrary to the nature of the new man: as being earthly and corrupt with Satans seed; the nature of the new man being heavenly and blessed with the celestiall seed of God, in what he is an old man, he is a sinner, and an enemy to God, in what he is regenerate, he is righteous and holy, and a friend to God,

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the seede of God preserving him from sin; so that he cannot sin as the seede of the Serpent: O a man therefore which is regenerate, well may be called alwayes just, and alwayes sinfull, just in respect of Gods seede, and his regeneration; sinfull in respect of Sathans seede, and his first generation; betwixt these two men therefore there is continuall conflict and warre most deadly; Thus saith Mr. *Bradford* in *Fox P.* 1655. This Doctrine may be truly applyed, but with it is mixed contrarities, which confound this, and make it of no force; for there he bringeth in the comparison of *Goliah*, and such *David* the old man is perfect in his birth, an one as was *Goliah*: the new man is like a little Child, such an one as was like little *David*; for his birth is not perfect, untill the day of his generall resurrection. The old man therefore is more strong, lusty, and stirring then the new man, because the birth of the new man is but now begun, and the old man is perfectly borne; The flesh and old man by reason of his birth that is perfect, doth often for a time prevaile against the new man (being but a child in comparison) and that in such sort, as not only others; but even the Children of God themselves, think that they be nothing else but old, and that the spirit of God is lost and gone away, as the Sun hidden by the Cloudes, yet after appeareth agrine, &c. such are the deceits of Antichristian Doctrines, that none should discerne the Children of the Devill, that

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count sin, from the children of God that cannot count sin, and therefore we have an expresse word to try and discerne them by their spirits, 1 *Ioh.* 3. & 4. 1. *&c.* Diverse reasons may be shewed from this confusion, of a true Doctrine to confirme the truth, and confute the falshood by it selfe.

As first, If there be deadly enmity betweene the old and the new, a contrary and dis-joyned nature in either, if once the old man get the victorie againe by any meanes over the new, it is to be feared, that he will make himselfe sure enough in the condemnation, as that he shall never recover himselfe to live by repentance, as *Heb.* 6. 4. to 8.

2. If the flesh should prevaile against the spirit, then *Goliah* doth overcome *David*, and the spirituall and new man in Christ is slaine, and who can save it: And many absurdities will arise.

3. But seeing that which is borne from above after the spirit of Christ, is of the spirit, and that which is after the flesh is flesh, distinctly as are flesh and spirit, mortall and immortall distinct, the least part of that immortall spirit must needs be stronger then the strongest flesh of the body, for it is stronger then all the fleshly power of the world, 1 *Ioh.* 4. 2. 4.

4. Againe, the new man after it hath a being in a man, is increased daily in the regeneration,

but the old man dyeth dayly in his generation, therefore that regenerate man which groweth dayly getteth the victory to day, is better able to overcome to morrow. 2 *Cor.* 4. 16.

5. Thus the comparison is made true, for *David* how little or young soever, he was well able by the power of his God to kill for ever the man of flesh that had none but mortall defence, and that before he came so neer as to encounter with him, for he fought for the hope of *Israel*.

6. Againe, the comparison of the Sunne shadowed with black clouds, is not to this purpose, for we grant thus much, that they have not alwayes the Sunne-shine, but have sometimes heavinesse and temptations in the flesh, which being overcome, the comforts returne from above: but except man can prove that the light of the Sunne is overcome in its course of the contrary darknesse, otherwise then in the order of the day and night, it confirmeth that the Sonne of righteousnesse never ceaseth to shine more or lesse, and all times sufficiently testifie to the conscience that the Sunne giveth light through the clouds, to keep darkenes from the understanding, till the day be ended by death.

7. And where it is said in conclusion that the birth is not perfected untill the generall day of his resurrection: this absolutly denieth the former, and the nature of regeneration, namely, that he is regenerate and a new man, for one cannot

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be a man till he be borne. Therefore the new man must needs have a perfect birth, before it can be a new man, and so before the resurrection. For after Baptisme, this new man which is now created in body, is in his account risen from the dead, and living together with Christ, *Col.* 2. 11. 12. *Rom.* 6. 3. *to* 11.

All which sheweth the power and truth of the regeneration, that where divine nature doth live as doth a renewed minde, the flesh of that man must needs be kept, that Satan shall not touch that body to overcome the divine nature, so as to yeeld the members of that man to the service of sinne unto death, 1 *Iob.* 5. 18. *Rom.* 13. 16. 23.

By this Doctrine we may distinguish in word and deed, and know every one by their fruits, for the word and spirit of Christ is the same in operation in all that are adopted. Men are not the children of God to day, and of the Devill to morrow, as they might be under the worldly justifications, but all they which are perfect in heart, whom the Lord loves, are obedient to death, and he loves to the end.

9. It is manifest that the wedding garment is to love the marriage more then all goods in the world, or then ones own life. If any be found to presume to come to the weding without this perfect love, & he be convinced to want it, he is condemned of his conscience as guilty, and God doth condemne him, and execute him by himselfe, as he

he did *Ananias* and *Saphira* for they not having this perfect love which was required, but a heart to love his money in part, was thus executed, for he was silent to death, *Mat.* 22. 1. to 12. *Acts* 5. 1, &c.

10. Among the Christians that are joyned to the Lord Jesus Christ to shew his death, there is in love a twofold communion, the one lesse and farther off, the other great and neere to the Lord. The first is communion of goods, *Act.* 4. 32. The next is communion of sufferings, as in one body and Church of Christ, 1 *Pet.* 4. 8 13-16. *with* 1 *Joh.* 3. 16.

Now in this brotherhood, if any have the good of this world, and dos not communicate in love to him that hath need, it is impossible that hee can have that love of God to lay down his life, blood, for his brother, that will not lay downe dayly as his common food to sustaine him, 1 *Joh.* 3. 16, 17. Therefore it is the judgement of the holy spirit, that whosoever is false in the common communion of goods, cannot hold the love in the holy communion of the body and blood of the Lord, and therefore the holy Spirit doth give us to understand, that it is better for the man that doth lye and dissemble in the common communion, and more for the glory of God, that such an one should dye by the hand of the invisible God in the first offence, then that he should live longer

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to blaſpheme and deny the love of the Lord that made him, when he ſhould com tobe tryed for his love, how he doth hold the communion in the death of Chriſt, as *Act.* 5. 1. *to* 13.

11. This common communion is naturall, and is as food given to one part, as to the mouth, or diſtributeth the good and efficacy thereof to all and every of the members of the ſame body: yet it muſt be left free to the will of the poſſeſſor, and not in bondage under the feare of carnall compulſion; for this is contrary to the nature and holy ſpirit of love: but if a man ſee the neceſſities of the body, and ſell any thing, the money remaines free at his voluntary diſpoſing in love, (*Act.* 5. 4.) Or if a brother have much good in the world, he gives as he ſeeth good in love of the immortall good and life, *Iames* 2. 8-12. 1 *Ioh.* 3. 17. *with* 23. This Commandement to love one another, the Lord gave eſpecially to his Diſciples, and every one is to try his owne heart how this love remaineth in him, and the judgment of this Law is left to his ſpirit, ſo as every Chriſtian that ſuffereth want is to poſſeſſe his ſoule in patience, of poverty, ſickner, or impriſonment, toward his brother, as towards his neighbour in this reſpect, and not ſo much as to deſire any of his goods, but leave his heart to the motion of the God of all mercy and love. Notwithſtanding on his part it ſhall be required, that detaineth that which is fit. As if by the example

of others own purpose and promise to sell and to bring the price of the sale to the distribution of the whole body, and he lye against the holy spirit wherein he promised and detained a part, and yet say that there is all, this is a finder great breach of the love and truth of Christ, as *Act.* 4.32.36,37. with 5.2,3,8,9. or if one have much good, and yet detaine it from one Member that wanteth, this his hardnes doth discover to all the brethren that such a churle hath a dead faith, and no love of God; and to be such an one as is unprofitable to the body of Christ in any kind, and therefore such are known by the word of Christ, to deny Jesus and the Communion of his Body, and so being divided from the naturall and true love of the Body that suffereth; they will be seene of the Brethren to fall away of themselves, as leaves from a tree.

The 5. day of the Week.

I Consider the estate of the Church of Christ in unity, universality, and free consent, that Jesus Christ is the head thereof, and is gone before, as a husband goeth before his wife by sufferings; the

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place whither he goeth is the Kingdom of Heaven which cannot be entered into, but by the death of the flesh, 1 *Cor.*15. 49,50. the doore whereby we follow him is death and hell, whereof Christ hath the keyes, *Rev.* 1.18. the power and authority of these keyes is given to every one by name through Jesus Christ, who in love to his Father, having power to lay down his life, had in himselfe also power or authority to take it again, and this Commandement he received of his Father, *John* 10.17,18. Therefore having in himselfe the keyes of the Kingdom of heaven: as being Christ the Sonne of the living God, he gave them to *Peter*, to whom the Father of Christ gave to know and acknowledge Jesus to be his sonne, as *Mat.*16.16 to 19. The authority of these keyes is proper to every one that hath the testimony of Jesus; by vertue whereof he openeth a doore through death, to follow his Master Jesus into the Kingdom of his Father: this doore every one that is constant to death, doth open in the eyes of all that see his constancy, according as *Stephen* the first Martyr doth declare, even before his death, that others might offer violence to enter into it, *Act* 7.55 56. And seeing these keyes are so effectuall towards God in the love of Jesus Christ. Therefore *Peter* by name, and so whosoever is sealed by the same holy spirit of promise, hath by vertue of these keyes in Christ, authority also towards men before their sufferings; that

whatsoever he or any one that is apt and able to hold the confession of Jesus to be Christ, by authority of the keyes, hath also authority to bind or loose according to the Word: so as whatsoever such do bind or loose, must needes be confirmed in heaven, where Christ that giveth the keyes, is with his Father, *Mat.* 16. 16. to 19. *Iohn* 20. 21, 22, 23.

5. Men now boast against the Jew, that the Law is not of faith, and that faith is now come, and therefore (say they) we are no more under the Law, but under grace, as *Gal.* 3. 12. 23. 25. with *Rom.* 6. 13. This boasting against the Jew, is not carnall, but spirituall against God, who gave them the Law, and this turneth to the shame of all such as so boast, and yet do worse things then they did: as appeareth by the word, faith, for the Law, while it is holden under the authority of men, in the glory of a present and mortall state, is of sight which feareth men, and not of faith, which only feareth and apprehendeth the authority and power of the invisible God by the spirit of Christ: so as all that are holden under the feare and authority of men, are of faith no more then the Jewes, yea it may be under the Law more & worse then they, as being without the knowledge of the true God, and so of necessity, without any faith of God: for whosoever hath faith, believeth that God is present with him, and seeth his thoughts and actions, and therefore will not dishonour his presence in which hee liveth, by counting

counting sin against him, though no man seeth; whereas the infidell that walketh by sight under the Law, hath only respect to the feare, authority, and judgement of Magistrates; and therefore when they can sin in secret, or without feare of bodily payne, or worldly shame, they do sin without any feare of God or Conscience of the judgement to come; whereby appeareth that all that live by the Law of faith, do feare to offend without the feare of men, and that are of faith, they will in meeknesse and feare shew to infidells what the life of faith is, both by word and example, that they also may know God.

The 6. day of the week.

1. IT is a misery to have ones body at liberty by the procurement of men, and ones minde and conscience in perpetuall prison, by ones own Act.

2. There is a twofold justification arising from the Law: the one of workes under the Leviticall Priesthood, the other of faith under the Priesthood of Christ Jesus. The former justification is only in sight, and by report of men, and it was effectuall to justifie the flesh before the King, and the authority of the Kingdom, according to this justification, was *Zachary* and his wife, righteous before God in this life, *Luke* 1. 5. 6. but

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this Law made none perfect and pure in Conscience before the spirit of God, *Heb.* 9 8. to 14.

Therefore of necessity, upon the defect of this first justification, ariseth a perfect justification which is of the Kingdom of God, *Mat.* 6.33. This justification is of faith, in spirit and truth, according to the spirituall Priesthood of Jesus Christ, which is effectuall, to justifie the heart and spirit of a man: so that in conscience of the worke of the spirit (whereby the justifications of the Law, is fulfilled in us, *Rom.* 8.3.4.) we have boldnesse to come to the Throane of the grace of God in the Heavens, *Heb.* 4.14,15 16. which freedom no unclean person, or secret sinner can have; but only such as being condemned of men, have good Consciences towards God: so as they can willingly suffer in the mortall blood, that so they may come to be present with the Lord, for the justification of their spirit, 1 *Tim* 3.15.16.

3. In the power of Christianity there is a twofold knowledge at the gate, the one of Christ, *Rev.* 3.20. the other of the Christian, *Mat.* 7.8. The gate standeth as an interstitium, or interposition between immortality and mortality, and it is called the gates of Hell, and of death, which are the many tribulations, through which the Christians must enter into the Kingdom of God, *Act.* 14.22. with *Rev.* 7.14. and they are the diverse torments, *Heb.* 11.25,36.37. and whatsoever authority the Divill and his seed in mortall bodies

bodis have from the power of death to sever the mind and spirit of the Christian from Christ, *Heb.* 2.14. with *Mat.* 16.18. through this gate Jesus Christ the head is entered into the Kingdom of Heaven, and from death is living in immortality, *Luke* 24.26. *Rev.* 1.18. Christ therefore being in the state of immortall glory, knocketh on the farther side of the gate, calleth to his spouse that are in suffering estate of mortall shame to come away to him from mortality, to immortality.

On this hither side of the gate, the spouse or Church, which are every suffering Christian in the truth, do knock when they sigh in their tribulations, being oppressed and grieved; desiring that mortality may be swallowed up of life, and wishing hartily, that they might be out of mortall bodies, & be present with the Lord, which is best of all, 2 *Cor.* 4 2.4.6.8. *Phil.* 1.23. And thus we may understand how earnestly Christ the husband knocks at one side, calling the Christian his wife, and we may consider how lovingly the wife also knocks at the other side, beseeching him to draw her, and indue her with power to put off the mortall cloathing, whereby she is yet holden in this world from him, that so she may overcome all the power, principalities, and authorities which do keepe them from the full enjoying of love, not that Christ can come to his spouse againe into a mortall and cursed estate; but that she having the earnest of his spirit, may follow

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him through the straightest gates to his glory, in an immortall and blessed estate: And as many as are thus gathered unto Christ from mortality, are the Church of the first borne, written in the Heavens, and their spirits are perfected; all which at the time of the judgement of Christ, shall receive that Kingdom of God, which cannot be moved, *Heb.* 12.22. to 28.

4. It grieves me to heare such as think themselves to be spirituall and Christians, to boast in a carnall & mortall Bondage, after the worldly elements of the heathen; whereby they are inforced to eat swines flesh, as a thing necessary to eternall salvation, and to justifie themselves in defiance of God, his holy spirit and word; whereas in Christ the lawfull meates which were sanctified to an holy Use for sacrifice, profited not to purge the Conscience from sin, nor to justifie before the holy God of *Israell*, *Heb.* 9. 8. &c. These therefore are much deceived, and blinded in mortality, and reprobate to every good work, as *Tit.* 1.15.16. untill they are by the light of the word, enlightened to immortality, and by the grace of God the saviour which hath appeared unto all men, are by chastisement taught what to deny, how to live, and for what to waite, *Tit.* 2. 7. to 14.

5. From the fulfilling of this word, I will have mercy and not sacrifice, *Mat.* 12.7. *Hos.* 6.7. is shewed what the Lord rejecteth, and what he

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now requireth in Christ. If any man bring to God an offering, or be envious against a brother, or neighbour, for Gods sake, as he thinketh; first he rejecteth the offering, for that it is the gain of oppression, as if God should say, I gave thee life, and commanded thee not to defraud or oppresse; therefore I will not robery for an offering, if the goods be lawfully gotten; yet God rejecteth him, saying, I commanded thee to be mercifull, and to love thy neighbour, and the stranger as thy selfe, which thou hast not done: this Offering, and more then this, is by my will due to the poore, and so none of thine: therefore I will not have neglect of the poore, or transgression for an Offering. If the Offering be lawfull, and free from sin, against the poore; yet the Lord saith, I will not now have thee to offer thy goods in sacrifice, but that with them, thou extend mercy to all that are in want of thy mercy. If a man do thus serve God in his goods, yet offend in his person, in being hard hearted to his brethren, that confesse and desire forgivnesse of the trespasse against him, if he yet bind and will not loose the sin, the Lord will say unto him, except you forgive men their offences, *Mat:* 11. 25. 26. neither will the heavenly Father heare thee, to forgive thy sins, *Mat.* 6. 14. 15. All which sheweth that it is in vaine, or a procuring of judgement for any man to go to the Lord, by faith in Christ, and

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his heart not perfect in mercy and love to his brother, that he seeth with his eyes, 1 *John* 4. 20.

The first day of the Week.

1. THe eare receiveth the word, as the mouth eateth meate: The bread which the mouth eateth is no bread, nor the life which bread sustaineth is no life, in respect of the bread of an immortall life; therefore the holy spirit calleth mortall man to eat of the true food for to live, which is done by hearing to obey the word; for thus their soule shall live, &c. *Isai.* 55. 1. &c.

And thus we eat the bread of God which is come down from Heaven, and thus we are communicants in the body and blood of Christ for life, when we hear, and do the word of God, and be made obedient in the fellowship of his sufferings, *John* 6. 27. 33. 35. &c. this hearing is the same with believing, as *John* 6. 47. &c. and this is the immortall eating; for not every one that heareth and understandeth the word, eateth or believeth to life; but he only that so tasteth the word with his eare, as that he obey and delight in it from

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his heart to do the work thereof, in ſpirit and truth, and knowledge.

2. From the preſence of Gods being with us, we have faith, as *Heb.* 11. 6. with *Rev.* 1. 8. For as we believe his preſence to be ſuch in his viſitation, that in him we live, move, and have our being: ſo likewiſe in his inſpiration; whereby we are inſtructed to avoide all wayes of errour & hereſie, and are guided into all truth: ſo alſo by his being with us in ſpirituall preſence, we are kept by his power from all evill of this world, and are likewiſe rewarded with the bleſſing of his preſence, becauſe we wait on him, to ſeeke him diligently, and to ſerve him with all our heart in love.

This his preſence requireth faith in his guidance, protection, and preſervation, as in the mind, ſo in the body, that no evill ſhall come to us from him; whether of the Plague, or otherwiſe, as *Pſal.* 91. Thoſe which ſin againſt his preſence, and have not the love of God in them, do lye open to the hand of his deſtroying Angel; but whoſoever have good Conſciences towards his preſence with us, & love his name, if we ſhould now fear the feare of worldly men, we diſhonour the preſence of the living God, we bewray our infidelity in his preſence, which is allſufficient to keepe us, that the evill one ſhall not hurt us, or if we are faithfull in his preſence, that hath all power in his hands: ſo as a ſparrow cannot fall without

out

out him, nor a hayre of our heads perish, but
his al-seeing spirit, if we are thus perfect in
love, without feare or doubting of our safe
when destructions, and distracting distresses
in the world, though notwithstanding in this li
all things come alike to us: so as we are taken
the Plague, &c. yet we shall see that the hand
our Master is present in it for our good, either
try our faith in his presence, and to make us m
perfect in love, or else out of his fellow-feeli
of our repreach and misery, which we endure
this life, he is pleased to give us rest from our s
ferings, and to bring us to himself, from the bo
dage of mortality; for the blessings and promis
of peace or long life, is of faith, and cannot be fu
ly enjoyed by sight in this world; while the w
man (which is the Church of Christs presenc
or any member thereof, wherein his presence
manifested) is persecuted, and afflicted in thi
present evill world.

3. Having observed the naturall evill of man
heart, infected by the evill and common spirit o
the Prince, of the authority of the ayre, by th
operation whereof, they are naturally incline
either fulnes of eating & drinking, & in the abun
dance, or in the want of houses, Sheepe, Cattell
gold, silver, or other pleasures of life, to be lifte
up in forgetfulnesse of God that made us, or t
be cast down with worldly sorrow, and in thes
estates to leave the Word, Law, and presence o

God

God to seeke after our own hearts till destructi-
on do utterly break the evill heart: I have seene
the only meanes, whereby a man may possesse his
own heart, to rule it, and make it subject to his
spirit; namely, by hearing, obeying and keeping
his evill heart of the mortall soul subject to the
rebukes and chastisements which our Creatour
doth inflict: that induring the paine in our flesh,
our spirit may thereby know the feare of his
presence in punishment, and thereby learn wis-
dom in the obedience of his Sonne Jesus Christ,
whom he hath proposed to us, and made a light
to immortality, the harder the strokes, or the
greater our afflictions are, the more earnestly we
may cry, and the nearer we may draw unto his
Majesty. *Prov*. 15.30. to 33. *Heb*. 12. So as when
among all estates of men in the world, whether
Jewes or Gentiles, we see troubles and amaze-
ments, fearing death, and seeking to save their
life, we shall find that only with the suffering
Christians, is peace without fear of death; be-
cause these according to the Law, and example of
Christ, do possesse their soules and mortall life in
patience, under the death that man is able to kill
them with. And therefore when the Kingdom of
God cometh to the terrour of the worldlings,
these shall lift up their heads, because now their
Redemption is come, *Luke* 21.19. &c. to 36.

4. The Lord Jesus foreseeing how hardly men
would be drawn to acknowledge him to be the

Christ) and being acknowledged how easily men would be seduced by false prophets, and false Christs to deny him: Therefore, first he proveth himself to be the Christ that *Moses* did write of, who by miracles did confirme the truth of every jot and tittle of the Law, and the Prophets, as *Mat.* 4.23.24. with 5.17.18,19. &c. whereas false Prophets under colour of miracles, did teach transgression of the Law, as *Deut.* 13.1. &c. and 17.2. &c. with 18.13. &c. And accordingly our Lord teacheth us to try the Preachers, which alleadge him should come in his name, as under the name of Jesus Christ, and Prophets of God, thus; if they call Lord, Lord, and in his name prophesie, and in his name cast out Devills, and in his name do many miracles: yet if under pretence hereof any of them do work lawlesnesse, that is, do transgresse, and also teach men to transgresse any the least of all the Commandements in the Law of God: these and all such are rejected and accursed of the Lord, and judge of the world, as false, and deceivers of men, *Mat.* 5.19. with 7.15.21. 22.23. whereby we see how fearfull a thing it is, to forsake the Law and the Prophets, for in that estate we are without all meanes to know Jesus to be Christ in truth, without any knowledge to try deceivers; but remain as men deceived, and deceiving others, and can by no meanes come to the true knowledge of Christ, till we believe the writings of *Moses* and the Prophets, *Iohn* 5.39.

47. whilst who so believe, and do the will of our Father which is in Heaven, and then call Jesus Lord, shall enter into the Kingdom of Heaven, *Mat.* 7. 21.

5. A man may propheſie of a truth, and yet apply ſpirituall things to a carnall ſence. As *Caiaphas* fearing the *Romans* ſhould come and deſtroy them all: for Jeſus the King of the Jews ſaid, it is expedient rather that one dye, then all; whereas God intended the ſpirituall and eternall ſalvation by his death, *Iohn* 11. 47. to 53. Feare enforced the Jews to do what they did.

6. From the oppoſition of the authority of men, againſt the authority of God in Chriſt, we may ſee the bondage under men by the Law, and the liberty of the Law in Chriſt, in things indifferent: as it is lawfull to the Nations to remain in the preſence, or to be circumciſed upon occaſion, in liberty from bondage to the worldly authority, *Act.* 16. 3. with *Gal.* 2. 3, 4 *Rom.* 2. 25. 26. It is lawfull to marry, or not to marry, 1 *Cor.* 7. 28. 36. 38. with 9. 5. It is lawfull to eat lawfull meate, or it is lawfull to abſtain and to faſt, or ſuch like. But this liberty may be occaſion of evill in reſpect of the different authorities: If a man fear the authority of men, and will be circumciſed in bondage to their Prieſthood, he is fallen from the liberty of Chriſt, and hath denyed

the faith in his Priesthood, *Act.* 15. 1. &c. *Gal.* 1. 1. &c.

If on the other side, a man fear other worldly authority, and make circumcision in the liberty of the Gospel to be sin; such do denye the liberty wherein Christ hath made them free, to uſe it for their advantage in the Gospel, *Act.* 16. 1. 3.

So as in this thing of Circumcision, if one be compelled to be circumcised, he is brought in bondage to men, and bound to observe the worldly elements, *Gal.* 5. 3. If a man stand fast in the liberty, neither to be Circumcised, nor to remain uncircumcised, in subjection to men, he holdeth the truth of the Gospel, *Gal.* 2. 3. 5. with 5. 1. *Act.* 16. 3. otherwise, if the word be not holden in freedom of spirit, it will be an occasion of evill under the bondage of men: And on the other side, it may be occasion of evill, under the authority of Christ, when it is not holden as a thing indifferent; namely, when men justifie themselves, or think themselves the better for doing, or not doing it; for Circumcision is nothing, nor perpuce is nothing, but the keeping of the Commandements of God, 1 *Cor.* 7. 18. 19.

So if Marriage be exhibited under the worldly authorities, it may bring the parties into bondage; likewise, if lawfull meates be forbidden by the Doctrines of Devills, we are to maintain our liberty in Christ, in assurance, that though we suf-

fer

for death, yet he will raise us again according to his priesthood, 1 *Tim.* 4. 1. &c. 10. Alwayes with this respect in the Law of liberty, that there be no justification or condamnation on one side or other, in lawfull meates; but to judge indifferently, that he which eates is not the better by it, neither is he the worse which eates not. 1 *Cor.* 8. 8. wherefore in all such indifferent things every man is to have respect to his own Conscience before God, and to the present estate and Nation, wherein he is either Jew or Gentile, that he be without offence, but to use his liberty, not for any occasion to his own flesh, but to the profit of others, in such sort, that whether any eat or drink, or what other indifferent thing soever they do, they may do all to the glory of God. 1 *Cor.* 10. 23.--32. 33, 31.

The second day of the Week.

I Have observed in Christ how the old man of the flesh doth naturally bring forth the new man, begotten in the spirit of truth; thus; After that the heart hath conceived the immortall seed

which is from above: so after joy hereof, it estranges it selfe from mortall vanities, by and by the Lords of this mortall flesh, will shew their authority, and they will labour with all their force and wits to destroy this good conception, that they may again rule the hearte: in this estate the mortall body of a man is as a woman in travell, which cryes out not to be eased of the payne, but to bring forth the fruit of her wombe, and this in Christ is the travell of a Christian, he hath conceived the mind of Christ, and for this cause is persecuted, and suffers all things, untill from out of the greatest torments of the heart, he is able to deliver or bring forth the spirit of that immortall seede into Christ, whose it is, *Esa.* 26.15.17. 18. *Mat.* 27.46. with *Luke* 23.46. *Heb.* 5.7.9. 2 *Cor.* 4.6. &c. with 5.2.4.5.

2. Further is noted in what respect the Church of Christ, a woman, and the wife of Christ, because from the beginning she hath conceived in her heart the seed of God, which is the Word Christ, and thus she hath travelled with shadow of Christ till her time was fulfilled, that she should bring forth the spirit and truth of Christ, which was when Jesus Christ, being made one flesh with the Church, she by his divine nature gave up the word, law, and truth of God perfected into her husbands hands: so as the carnall Church is now delivered from that law and labour which was committed and required

quited of her, for she hath now in Jesus Christ brought forth the spirit of holynesse to God, by the death of the flesh, and in the resurrection of of the spirituall man, to the immortall life of God, her spirituall husband; Jesus Christ then, which the Church of God having suffered the pain of travell to death, & being risen from the dead, and exalted to glory as Lord and Christ, is made the head of his Church in a more neere and familiar manner, even as a man that going to take a wife, manifesteth the secrets of his hearty love unto her in way of espousals, who after his departure, returneth againe to her in way of marriage, and giveth his owne spirit, as *Iob.* 14. 16. 17. 18. 26. *Acts* 2. 33--36. This immortall seed therefore being freely communicated in the love of Christ, is gladly received of the Church, and of none other, which travelleth in subjection to Christ her husband, to perfect that birth of the spiritual & immortal man, of whom she hath conceived immortall and spirituall seed, and thus is she become bone of his bone, and flesh of his flesh, in love; which union in Christ, is confirmed to every soule of man, that in their severall age or nation, are so beloved of God in Christ, that as an husband he should give of his immortall seed; so as every one that conceiveth it in a good heart doth know both the union, and her husband: unto whom every such heart doth increase that seed of the new and immortall man dayly, and it

groweth by the obedience and death of the life-blood, unto a lively hope through the resurrection of Jesus Christ from the dead. For such is the love of every good heart that she in her proper body will tenderly respect, to preserve that word of the living God, which shee hath willingly conceived in her minde and heart, so as no cares shall choake, nor reproches dismay, but that her body shall bring forth to her husband that Word which abideth for ever, 1 *Pet.* 1. 3. 4--22. &c.

3. This word of God, in what body soever it come in the love and communion of sufferings in Christ Jesus, is the salvation of the same body to that immortall life in glory with Christ, for whereas the persecutors that would adulterate us from our husband, their dead shall not live, neither shall their ghosts be raised againe, notwithstanding our bodies which have dyed to bring forth the spirit of truth, shall be raised to immortall truth of our head Christ, (*Esa.* 26. 13--18. 19.) when being sanctified in the truth, with him we shall be perfected in one, with our Father, and our Lord Christ Jesus, *John* 17. 19-21. &c.

4. It is a wonderfull wisdome to consider in Jesus Christ, how the Lord by his mercy doth call the world to judgement: for in that he hath sent his Sonne into the world, with mercy toward all that shew mercy, and in it hee executeth the justice of his Law on none by the Law. It is most

manifest

manifeſt, that all that out of their owne heart do judge and condemne, ſhewing no mercy to ſinners, doe by their owne juſtice in the Law, procure the Lord to enter into judgement with them, for their judgement without mercy. And thus we may ſee how the Law was given by *Moſes*, and ſinne was required by preſent juſtice: but grace and truth is by Jeſus Chriſt, he requireth ſinners to ſinne no more, and they ſhall not be judged for their ſinnes paſt, and every one to ſhew mercy, and they ſhall find mercy, *Matth.* 18. 21. to 35. if not, but that men will deſpiſe the grace of God towards them, by judging and condemning their fellow-ſervants, they are inexcuſable before God, their owne meaſure ſhall be meaſured to them, they have denyed to ſhew mercy, therefore mercy ſhall be denyed to them, *Rom.* 2. 1. *to* 5. *Luk.* 6. 37. 38.

5. The cauſe of falling from the love of God is the evill of the heart, whereby men diſſembled with men; for when men retaine the nature of ſwine, and yet will be waſhed, without doubt they will returne to their filthyneſſe. Or dogges by nature will turne to their kinde, as 2 *Pet.* 2. 22. Or evill trees cannot but bring forth evill fruit, whatſoever they ſhew at firſt: Whereas good, ſimple, and perfect of heart, that hath received the good ſeed, will bring forth fruit to perfection. When the tree is of a good nature, it cannot but bring forth good fruit, *Math.* 7, 16, &c. The

branch

branch that is in Christ is fruitfull to the Father, and it is more fruitfull, *Ioh.* 15. 1. &c. The new man that is once borne againe from above is renewed dayly, 2 *Cor.* 5. 17. with 4. 16.

Men that are imperfect, and wavering minded will looke forward, and then backward, *Luk.* 9. 62. *Iam.* 1. 8. Whereas perfect men, forgetting the things behinde, doe stretch forward to the things before, they presse hard to the marke, &c. *Phil.* 3. 13. 14. 15. All that are perfect in love & mercy towards the Brethren, the grace of God, and his love, and mercy remaineth firme to them.

6. There is great difference betweene the repentance under the Law of works, and the repentance under the Law of faith. They after the Leviticall Law were borne holy according to the carnall Commandement, and were instructed in the Law of God, from the breasts, and whensoever they sinned, they repented, and were justified by the works of the Law; and because their conscience was never freed from the weakneſſe of the flesh, they fell commonly into sinne, and repented; and this was the course of the obedient men, such as of *David*, till they came to know the free justification of God by faith: whereas the true repentance after the Priesthood of Christ doth cleanse the Conscience from the guilt of all sinnes past, and doth perfect them from that minde of the flesh, so as sin doth no looger raigne in their mortall body; but in this justification by faith

in

Christ, they present themselves to God, as living from the dead, and their members weapons of righteousnesse to God, *Hebr.* 9. 9--14.--*Rom.* 6. 2.--12. 13.

The third day of the Weeke.

THe mysteries of the Kingdome are shewed by the Parable of a Sower, *Luk.* 8. 10. &c. *with* 5.

The Sower is the Sonne of man, and the seed is the word of God, inlightening to immortality. The Deceiver is the Devill, both as hee is a spirit, and as he hath the authority in men of this world, which as a vessell, or a bed, do cover and darken the light of immortality in this world under mortality. The men that heare the word, are of foure sorts. The first sort of hearers, are onely hearers, and no doers; these deceive themselves in the vaine knowledge of the word: for the Devill and the World take away the word from the heart, that they cannot beleeve the truth of it, in such sort, as to reforme their lives, and to fulfill it in their obedience, that so they should be

saved

saved: but as an hard way hath seed, and sheweth it, as to allure the fowles of the ayre. So a hardned heart and worldly minde, as *Matth.* 13. 15. May have knowledge by the word, but they onely boast of it in a common profession after the mortall life, whereby they may be made the better instruments for the Devill to possesse such hearts commonly to serve every lust as turne and to be subject, even as for a man to walk in a hard way at his pleasure: these are such as know, but beleeve not.

2 The second sort are such, as receive the seed in stony ground. These doe both know and beleeve the Word so, as with joy to doe it very hastely; for as the stony ground doth make the seed to spring forth soonest, so these take the Word quickly, with joy, as *Mat.* 13. 5. 20. *Mark.* 4. 5. but have no strength of heart to hold the word constantly in the faith, hope, and love of immortality, but when the mortall Authorities come upon them, and afflict them with the Sun-beames of their torments, and chastise them as a Father, for that they would forsake them, and their mortall glory, to embrace a vaine base word (as it seemeth to them) without any wordly society, honour, or pleasure. And thus wordly men being offended at the Word, do rage against these sort of people that with such joy received it; whose hearts also being not prepared for these tryals, doe faint under the burthen, and all their knowledge

ledge, faith, and obedience to the word is by force of the hard perſecution, diſdained to bee any longer beleeved in their heart, and as ſtony ground it is able to bring the fruit of the word to no further perfection; therefore they now ſubmit their heart to the power that oppreſſeth from without them, by which all their former light is concluded in darkeneſſe.

3. The third ſort are ſuch as receive the ſeed amongſt thornes: Theſe alſo are ſuch as know and believe for a time; but they nouriſh an enemy to the word within them, namely, worldly cares, deſire of riches, and the pleaſures of this mortall life which may ſeeme to ſuſtain, and to give honour and credit to the word; but in the end it will quite chocke the faith, hope, and love to immortality, as that ſuch will fall away of themſelves, wholly to imbrace this preſent world: the reaſon is, becauſe theſe were never perfect in love, nor ſound in the faith; but having a heart and a heart, the deceits of ſin which are in the world through luſt growing naturally in the hart will ſoone exalt ſuch men in pride of knowledge, to fall into the condemnation of the Devill ſecretly: For thus much doth the parable import to them which know it, that the ſeede which falleth among thornes, doth by helpe of the thornes in ſome part of the ſeede, ſpring up to be taller and longer, yet at length the thornes take away the naturall being of the corne, ſo as it periſheth

as

as a man whose breath is stopped: if their horse, riches, and pleasures of life be cut down and fall from him, he is seen to fall of himself as a tree, that being decayed at the roote, is overswayed of the top, and the fall thereof is greater, by how much the weight of the branches is heavier: This is the estate of those which receive the word of Christ with the glory of the world, & pleasures of sins, the greater shew it maketh the greater shame, it bringeth in the end, & the greater condemnation to the word, and none of these can bring forth fruit to perfection.

4. The last sort of men are like good ground. These receive the word as the Children of wisdom, and the Children of light: they know & believe the word, & with reverence, they prepare the heart that it be gentle, perfect, and simple, as worthy to receive it being carefull, that what they know and believe, they may hold both in profession and practice, constantly and with increase: wherefore this good ground bringeth forth fruit in patience, *Luke* 8.15. The reason is, because of the contrariety of the evill one, either in worldly authorities, or in the lusts of the flesh, which hate the word and Gospel of immortality; for he that receiveth the word of truth with all his heart and full resolution to suffer with Christ the favor thereof, this man can never fayle: In persecution of the word, he hath prepared his heart to suffer, and so he continueth constant unto death,

and

and he winneth, by holding the word, the Crown of an immortall life. In all other temptations which are in himselfe, together with the world, he denyeth himselfe after the honour of this world, he hateth his own soule to satisfie it with the lusts thereof, he suffereth in the flesh, and so ceaseth from sin, 1 *Pet.*4.1 &c. patience maketh his heart soft to give rooting to the word, the harder the persecution of men, the softer the heart is to nourish the immortall seed, and to bring forth the fruit thereof in the perishing and death of the mortall flesh, chusing rather to lose his life, then lose the word of God, patience maketh his heart heard to resist the Devill and all his deceits and temptations: he is open hearted, faithfull and perfect in love to the Lord, by whose word he holdeth the assurance of immortality with him; but he is close shut to obey the worldly vanities, he hateth to think of their wicked courses in mortality. This is the estate of those which are able to endure the tryall, and to walk perfectly in the love of Christ: the more their oppression is from without, the greater is their obedience from the heart, the more their temptations are, the greater is the tryall of their faith, which worketh the more patience: The more patience they possesse their soules with, the more perfect the work of wisdom is, untill they be perfect and entire, defective in nothing, *Iam.*1.2. 3, 4, 5.

Of

Of all sorts of Christians that have heard the word of Christ: these only that suffer as Christians in patience of the good word, are able to bring forth the fruit thereof unto perfection.

2. This is the miserable estate of the men of this age, that while they think to fly from death, they fall into it, for flying from the patience of the word of life, they run after their own thoughts to save their life in mortality; when they in so doing, lay themselves open to all miseries in this world, and do even feele the terroure of the second and immortall death, while they are yet living, and yet are forced to run into it.

The fifth day of the Week.

1. THere is great opposition of Christians in this world, all which in my dream I divided into 2. sorts, the one terrene, humain, and baptised under the authority of men, to live according to their severall Lawes and Corporations after the power of a mortall life. The other Christians are celestical, divine, and baptized under the annointing and authority of the only true God, to live according

according to his holy law in their mind, looking through the resurrection of Jesus, unto that glorious life in immortality.

2. Having observed how such as professe themselves, preachers of light, are darkened in the world by leaving the expresse word, and wisdom of Christ, to follow mortall vanities; I am drawn to discover their folly, that they can no more helpe a man to go the way of immortality, then a naturall blind man can direct a man in the way of a mortall life. And therefore being in themselves so blinded with the God of this world, it is mischievous madnesse for them to presume to speak what they know not, thereby to deceive others, or else by their authority of blindnesse to hinder them, which being ignorant of their blindnesse, do enquire of them the good old way; but it is safe for blind men to confesse they are blind, that all that erre and have eyes, may enquire of others that do see: If yet they will make themselves Preachers of light and immortality, they must be discouraged to the false Preachers, that instead thereof, do indeed preach darknesse and mortality, as to deceive others of the wayes of life.

3. I understand that the Christians are not Ministers of the letter, as 2 *Cor.* 3.6. because that were to take upon them the carnall authority of the Scribes and Pharisees, who are charged with

 that

that, *Mat.* 23. 2. 23. yet to deliver the spirit and truth contained therein.

The sixth day of the VVeeke.

I Had a sight of the love of God in man, and the sencible understanding thereof was wonderfull in mine eyes. Man being by sinne deprived the glory of God, wherein *Adam* was created, is now by the evill spirit become subject to the bodie of the sinnes of the flesh, to sow to the flesh, and of the flesh to reape mortality. And to restraine man from sinne, God gave his Law, and gave power to condemne accordingly, to the chastisement of the flesh, and to death: Yet the heart of man is naturally so evill, that this authority in evill minded mens hands cannot reforme the minde, that so man should yet please God in mortality. Therefore lest mankind should bee swallowed up in death for the sinnes of the flesh, the Sonne of God by whom the world and man was made, became flesh, that in the love of God, he might teach us in the flesh, by the mediation and direction of his spirit manifested in the flesh, the truth of salvation

in suffering death in the resurrection of the flesh, and in the full restoring to glory: yet flesh and blood is weake and cannot follow him in this hard and strait way. Wherefore the Lord of glory, condescending to mans weakenesse, hath given his holy spirit into the world, which being Gods spirit might redeeme men from the earth in the death of Christ, who being departed in sight, hath sent his owne spirit to teach men, and to guid them into all truth, how they should learne obedience in the sinnefull flesh, how to put off the carnall man of mortality, and to put on the spirituall man of immortality, how to mortifie the carnall actions of the body to the holy spirit of Christ, & for to perfect the mystery of suffering in the flesh, this word and spirit of Christ Jesus doth give his Christian men wisdom how to suffer under the evill authorities of the world to death, and so to passe on in the way of Christ to immortall life. And as in the course of nature our minde was caryed wholly to live after the lusts of uncleanesse, so being converted to God by the power of this spirit, which worketh in our hearts mightily, our minde is caryed wholly to live after the will of that holy spirit; so that in this way we have no more to doe, but to discharge our selves of cares and pleasures of this world, and to be delivered from the body of death, which is after the old man; that we may be presented in the new man to him that is now invisible, and that onely hath immortality

2. The word of the holy Scriptures is more perfect then the inſpiration without a plaine word; therefore who ſo reſiſteth the ſpirit of Chriſt manifeſted in expreſſe words, doth reſiſt all meanes of ſalvation: for Chriſt came and gave his word to be made ſo plaine with his life-blood, that now no man can more ſenſibly apprehend the image and nature of God and Chriſt, then by the letter, which we by reading doe conceive in our minde; ſo as though a man walke according to all that is written, and yet deny one little direction, this man reſiſteth God, with open face, this one word which hee deſpiſeth to doe, it will cut him off from the life of a Chriſtian, and for this one thing the peace and protection of Almighty will goe from him, ſo as he will be in feare night and day, and evill may come to him ſuddenly, out of which he cannot eſcape, becauſe the word of God is againſt him, the leaſt part whereof is ſtronger then that man can quiet, or juſtifie his owne heart againſt it; for it may be concluded, that what man ſoever will not yeeld obedience to an expreſſe word, will not follow the inſpiration of God, moving his conſcience without an evident Scripture, either to do good to others, or evill to his fleſh for Chriſts ſake.

3. It is great hypocriſie for men to preach the honour and glory of the Croſſe of Chriſt, when they themſelves feare, or refuſe the con-

demna-

damnation of the Crosse, in the testimony or martyrdome of Jesus Christ.

The first day of the Weeke.

1 THe Lord Jesus Christ devideth himselfe into three parts, *Ioh.* 14.6. saying, I am 1. The way, 2. The truth, 3. The life: that whosoever suffers for any of these, doth suffer for Christs sake. 1. The way is the devision of the Christians from the glory and authority of the worldly Priesthood, to follow him in spirit and truth according to the invisible authority of his Priesthood. 2. The Truth is the Law, *Psal.* 119.142. whose perfection as it is spirituall, every Christian acknowledgeth and suffeth for it. And in this sence, it may be said, that *John Baptist* his blood was shed for Christ, insomuch as he suffered for the testimony of the truth, or spirituall law, against turpitude in unlawfull marriage. 3. The Life, is the immortality after the death and resurrection of the Body: If the carnall authority doe by their force withhold this life mortality, and enforce to take the Gospel in a mortall state; in this case, the faith or Jesus Christ is suffered for,

in the confession of his glory to bee enjoyed in immortality, and not in this present life.

2. I have meditated how the fear of God-Lord is the beginning of wisdome to the Nations that are not under the Law. When by any meanes any of them come to have any thing to doe with the Lord; he first requireth them to feare his Name, which is to depart from evill, pride of minde, and every way which is contrary to his Word; This feare worketh a knowledge of his invisible and terrible presence; that as a man will not sinne against his Law, so he will not presume to partake of his service, and holy things, or any of his Mysteries, untill this feare have wrought a reconciliation, and peace of Conscience with God, in such sort, as he so apprehendeth the immortall Lord in his minde, that he inclineth to love him, and to desire his Law in his heart or minde, and to make an everlasting covenant with him in the mysteries of Christ. Whosoever of the Nations that hath his heart thus purified by faith, willingly to take upon him the yoake and Law of Christ in love, is accepted of God, as a sonne to partake of the mysteries of his holynesse.

3. Whether we ought yeeld to a mans private opinion, thus farre as not to offend him in doing what he misliked. Offences arise, either in respect of the authoritie of God, or of man. In respect of God, the offence doth rise from the world, or any of the world, when they doe offend any that beleeve

beleeve in Christ, and doe hurt them in contempt of the authority of the Word of God, *Matth.* 18. 6. 7.

Againe, offences arise betweene the servants of God, when the authority of his Word is denyed by transgressing the Law thereof in any thing.

Offences arise in respect of the authoritie of men, when the authority of Jew or Gentile is publikely provoked by trangressing their Commandements, or blaspheming their divine worship, *Act.* 19. 37.

Againe, offence is also given by the Christian, if he offer any violence, or carnall force, or use any evill words against a man that is otherwise perswaded then by the word of Christ, that walketh after his owne heart, neither according to the Law of God, nor the course of the Commonwealth. In this case, as I offend him not by evill words or deeds, so I am not bound to doe as he doth that I may not offend him, but let him follow his will, and I will follow the law of righteousnesse otherwise, in this I may be brought in bondage to a private mans conceit: I may harden him in his errour, and partake in his folly. And at last, I should be drawne to offend both the authority of God and man, by favouring every one that are given up to a reprobate sence.

The second day of the Week.

THe justifying of a sinner in the bloed of Christ is the act of the spirit of Christ, and it hath 2. parts.

1. The acquitting of all sins past, that the sinner have no feare or conscience of guilt or punishment for them, *Rom.* 3. 25. and this is applyed by the merit of his bloed.

2. The preserving from all sin by the power and spirit of Christ: so as the evill one cannot touch him by prevailing against the man, whom Christ hath made righteous, to move or carry him to do any sin; but on the contrary he sheweth forth the righteousnesse of God in Christ, by the faith of Jesus; whereby he communicateth in the sufferings and blood of Christ in his own body.

The third day of the week.

JEsus is truly a doore to his suffering Christians on this manner: that when they through many tribulations are brought to death, then through his presence they enter into life; for as it is by sight in a doore, whereby men enter into other places: so when we come to death, there are two doores: the great doore openeth to passe into the torment of the second death, the straiter doore openeth to passe from death to eternall life, and this doore and way is Jesus, to all that suffer death in the testimony of his name.

The fourth day of the week:

I Cannot but admire the wisdom of the only true God, who having put enmyty into the world, so as of necessity offences are taken against his

his holy people, to condemn them according to their worldly wisdom, and carnall authority, hath also given a Law in Christ, according to which he will justifie his Children against the condemnation of men, as *Rom.* 8. 33. As if our heavenly Father should say, I have given you my Law, and I have given you my Christ to become flesh, that he might be a perfect guide and redeemer of you, from the bondage of mortality in this evill world, so as the subject may know his duty to his Magistrate: the sonne to the Father, the servant to his Master: if every one do thus walk according to my word, in their severall estates and degrees, and yet your superiours do take offence at you, for not obeying them rather then me, I will justifie you in what you do in Conscience of my law; fear not their condemnation, but learn obedience in the flesh, as Christ Jesus my only Sonne hath shewed you, and looke unto the throan of my judgement seat which I have appointed, and know my righteousnesse in the love of Christ, and come unto me from mortality and bondage; for by constancy to death, you and every one of you, shall overcome and be more then Conquerours, and you shall condemn them for sin, that have condemned you for sinners, in hatred of my word, and of my Christ, which I have given to be a light unto the world, whom with you they have killed.

2. In the estate of enmity between God and man

that repentance which men teach is apostasie from God; for when a man yeeldeth obedience to the word as the Servant of God: If the authority of man do compell him to repent of this his obedience, in any matter wherein the word of God requireth obedience, and this man doth repent under the fear of man, and blaspheame the service of God as wicked, and magnifie the service of man, as holy and righteous: it is manifest from antiquity, that this repentance is the worldly wickednesse against God; for whosoever in oath with them saith, destroy the wicked, saith in effect to destroy all Christians that live godly in Christ, and all the servants of God, both great and small, because these only are the wicked in the evill worlds account, and these that are righteous, are their spirituall enemies: so as whosoever seeth not this enmity to avoid it, as not to have Communion of enmity with the world against Christ, is yet guilty of the curse with the seede of the Serpent.

The fifth day of the week.

IT is noted, that he which preacheth the Crosse of Christ must do it sincerely, not fearing the shame

shame and death of the Cross, in the Communion of his sufferings; but there are those who preach the Cross of Christ, in enmity of the Cross, in that they go back from Christ crucified to follow their profit or pleasure in this mortal life. These also set up a Throan of Judgment in enmity against Christ, by authority whereof, they keepe men from looking to the Judgement of Christ: so as it is of necessity for every man to discern these two Throans of Judgment; for if a man fear the Judgment of mortality, he is darkened from seeing the Judgment of immortality; but if he truly see the Throan of Judgment setled in Heaven, he will be enlightened, not to respect the humain Judgment of men on earth.

The fifth day of the week:

1. THe shame and reproach of Christ and his Christians is, that they are men without honour in the world, and suffer all things as base men: Therefore they which follow him in the honour of the world, and in power to defend themselves from oppression, are not under the shaddow of Christs Cross, for these count it a great

great shame to suffer as a Christian constantly to death.

2. It is noted from 1 Sam. 15.22.23. That it is a worshipping of false God, to break the Commandement of God for any worldly or carnall respect whatsoever.

3. The unclean meates forbidden in the Law, note out how abominable the Idoll and false Doctrines of Devills should be unto us, to obey them in our soules: who so observeth the Law, may escape what it discovereth as death.

4. It is noted that Christ made an end of the Law, when he took revenge and desire of judgement out of mens hearts, that they should not now require eye for eye, and go to judgement one with another; but on the contrary to forgive each other, and so to go to God, beseeching him to forgive them: and thus in all cases, to judge themselves and not others for sin.

5. It was the wisdom of God, that his own Sonne Christ should come in poore state, that none might be allured with worldly glory, nor terrified with mortall terreurs; but that who so receive him, may be known to follow him in true love, more of him, then of themselves.

6. Evill Shepherds of mens soules, keeping the word in their own authority, do as if a Shepherd, pretending to feede the flock, should keepe the sheepe from the pasture, and from safe feeding,

and

and agree with these for a part, and with the wolfe for the skin, and yet aske wages for their service.

The sixth day of the week.

1. AS the eye is the light of the mortall, so the mind is the light of the immortall man: The eye is simple when it clearly seeth by the light of the world, the mind is simple when it is clearly enlightenned by the word and spirit of Christ, which is the true light to immortality: the mind kept under mens authority, is as a man blind-folded.

2. If it be Church-robbery, or sacriledge to take vessells and goods, consecrated to holy uses, what is it, to take the holy word it selfe out of the Book, which is sealed in the blood of Christ.

The

The first day of the week.

CONcerning the workes of the Law, *Rom.* 3.20. I have this understanding, that seeing that is certain, that none can be justifyed by the works of the law, namely, by the justifications holden in the ministery, mediation and Priesthood levitticall, constituted under the fear and authority of men: Then we may conclude, that all the service under any worldly authorities, though it may seeme farre better then that of *Rome*, yet it will be found only to condemnation, and cannot justifie as to purge the Conscience from dead workes, to serve the living God; for as these were the workes of the Law of God in the worldly holinesse, and authority of justification by men, so are these of other Commonwealths, the workes of their Law constituted in their feigned holinesse, and justifications by their own authority. And if that of *Israel*, could not cleanse the Conscience, surely, all Religions of mens devising, do make vain man more vain, and harden the heart to commit sin in enmity of the word of God.

The third day of the weeke.

1. FRom *Ephes.* 3. 15. is apparant, that as a houſholder is over his Family, ſo the heavenly Father is over his Family, which conſiſteth of all his Creation, both in the Heavens, and upon the earth: Therefore his good ſervants are carefull, that Chriſt (of whom all this family is named) may dwell in our hearts by faith, looking to his inviſible preſence, being rooted and grounded in love, both towards the Father and his Sonne, who is over the Family in immortality, and alſo towards each other, even as Chriſt loved us, when he for our inſtruction, became an houſhold Servant, and learned obedience as a Servant, that by his example we might be armed with the ſame mind, ſo to love, and ſo to be obedient, *Ephes.* 3. 15--17. *Phil.* 2. and thus to keep the unity of the ſpirit of Chriſt, for the increaſe of his body and Church to a perfect man, that then he may come and receive us unto himſelfe in immortality, when we ſhall ſee him as he is, *Ephes.* 4. 1 *Iohn* 3. but wo to the folly of ſuch as will not acknowledge the Father nor the Sonne, as they are over their houſe, but ſuffer their own reprobate ſence to dwell in their hearts, and that walk by ſight of the world, and not by Faith,

and

and not only are disobedient themselves; but also [illegible] house: Let not my soul touch with them that do thus despite the spirit of grace, and provoke the good-man of the house against their own soules.

2. It is evident, that though a man do keepe all the Law and Commandements of God, yet he is unprofitable, *Luke* 17. 10. wherefore there is some excellent thing required in Christ in the state of perfection, as *Mat.* 5. 20. to 47. 48. with *Luke* 6. 29. to 32. &c.

3. It must be granted, that they which keepe the Commandements of God to the end, shall inherit life according to the promise in the Law: yet in such a life God is not glorified in Christ his Sonne; for in this estate men are defective, and want that one necessary thing, without which they may fayle of the grace of God, namely, the perfect love of Christ, wherein all worldly things are put away, with the love thereof, and that only for the love of Christ to follow him for the Kingdom of God. *Luke* 18. 18.-22.-29. with *Mat.* 19. 17. &c. *Mark* 10.

The sixth day of the week.

I Have received to put difference between the Church gathered according to the letter of *Moses*, and the Church gathered according to the spirit in Christ: the legall Church is from the earth, the spirituall Church is from Heaven: The Church by the Law were and are to be gathered from all places of the earth, unto *Jerusalem* here beneath; but the Church which is called by the spirit of Jesus Christ, are delivered from this world, and are gathered from mortality unto the City of the living God, to heavenly *Jerusalem*: Therefore as earthly *Jerusalem* is the mother of all those which are after the righteousnesse of the mortall seed: So *Jerusalem* which is above, is the mother of all the suffering Christians, which are borne again of the immortall seed through Jesus Christ, the word of the living God, and which remaineth for ever, *Heb.*12.22.23. *Gal.*4.26. 1 *Pet.*1.23.

The first day of the Weeke.

FRom *Psalm.* 91. I have considered a preservative against the plague of Death, thus;

There was, is, and alwaies shall be a twofold people in the world, the greater part are after the seed of the Serpent, and the remainder after the seed of the Woman: between these two peoples there is enmity, and a perfect separation in the Word. Over these there is a two-fold government, or spirituall authority. Over the greater part, which are the childen of disobedience, is the Devill, Satan, or the old Serpent, that first deceived our parents, who is by his government the prince of the authority of the ayre, *Ephes.* 2. 2 his power wherewith he afflicteth, are the spirituall things of wickednesse in heavenly places, *Ephes.* 6. 11. 12

The throane of his people is the throne of misery, or perverseneſſe by authority, whereof the frame being wicked, mischiefe by a Law, and murder, and condemne for wicked the righteous and innocent soules, which patiently suffer persecution and death under them, for their conscience of the service and word of their Creator, *Psalm.* 94. 3.--20. 21.--*Rom.* 8. 36, *Mark.* 4. 17.

Over the poore afflicted people in the protecti-
on of the most high, and the shadow of the Al-
mighty, *Psalm.* 91.1. who since they were sepa-
rated out from their persecutors, under *Moses*
the faithfull servant of God, are knowne mani-
festly to beare the reproach of Christ, *Hebr.* 11.
25.26.-- This people are in one name called the
Israel of God, *Gal.* 6.16. which is not of any, whe-
ther Jewes or Gentiles that trust under a carnall &
visible authority; but of all that come to put their
confidence under the wings of the God of Israel,
as *Ruth* did, *Ruth* 2.12. These people are known
by that they serve, and declare the praises of the
great name of God, the Creator, every Sabbath
day, *Psal.* 92.1. *Luk.* 4.16. And for their Cre-
ators sake they are hated and afflicted of all other
people; Therefore the God the Creator, being
the judge of the earth, doth render vengeance to
the proud and wicked people, that afflict the peo-
ple of his heritage, whom he teacheth and instru-
cteth out of his Law, and also speake proudly
against him the God of *Iacob*, *Psa.* 94.1. &c.

According to this judgement, all the world is
made subject to God, and guilty of death by the
Law in Christ Jesus, and none can be justified from
sinne, and so freed from the guilt of death, by a-
ny works under any worldly or carnall authori-
ties, *Rom.* 3.9.--19.20.

The spirituall things wherewith the Prince of
the authority of the ayre doth invade, or bring

sore to death, are declared in the Law to be especially three. The first, is the snare of the hunter. The second, the Pestilence. The third, the *Kereb*, or destruction, *Psal.* 91. 3. 6.

First, the snare of the Hunter is sinne, the reward whereof is death, *Rom.* 7. 23. All therefore that sinne against the God of their life, as the children of the Devill are subject to all the curses in the Law of God, 1 *Ioh.* 3. 8. *Gal.* 3. 10.

Secondly, the second spirituall thing, that from hence doth manifestly invade men is, the Pestilence, or plague of death, which is a sickneſſe, call *debir*, a thing destroying. It is taken with the common ayre which is corrupted and poysoned with the crying sinnes of the most people in the mother city, and into whomsoever this poysoned ayre entreth, it poysoneth the life, and soon killeth the body, except it have issue out of the body.

3. The other deadly destruction to the body, is called bitter destruction, *Deut.* 32. 24. which as an evill spirit, seiseth upon the body, and worketh torments in the joynts and sinewes; which disease, some learned men call, *Opisthotonos*, a strange and vehement disease in the necke, whereby the stiffenesse of the nerves, the necke is strained backward to the shoulders, and killeth a man within foure dayes: and therefore it is said to destroy at noone. *Psal.* 91. 6. because thou must see a sound body thus suddenly tormented before

thine eyes, and thou canst see nothing but the re
ward done.

These three evils the Lord Christ inflicteth up
on his adversaries, for the redemption of his Israel
from destruction. Wherefore the Apostle Paul
applying the salvation in Christ, 1 Cor. 15. 54. v.
57. with Hos. 13. 9. 14. setteth downe five de
grees, (as those which can read the originall tex
may see.) 1. This Keteb, bitter destruction, he
calleth the victory of hell. 2. The Pestilence
is called the sting of death. 3. The cause of this
plague he affirmeth to be sinne. 4. The powe
of sin to be the Law. 5. The victory which the
Christians have received over all these evils, is
of God through Jesus Christ our Lord, 1 Cor.
15. 54. &c. Hos. 13.

From hence we come to apply this preserva
tive against the plague and destruction; Who is
the man whom the Lord will deliver? him that
God hath separated as Israel, Exod. namely, him
that knoweth in his conscience the onely true
God, from all other Gods, and that he himself
dwelleth under his protection, & delighteth under
his shadow, Psal. 91. 1. 4. Prov. 29. 3. This
knowledge of God is discerned from all false
knowledge by that, he which hath it keepeth the
the Commandements of God, 1 Joh. 2. 4. So is
he which knoweth the true God, and Jesus Christ
whom he hath sent, is united to the body and
Church of Christ, and knowes him in spirit from

all false Christs, or devils, as a woman knowes her husband from all other men; and therefore of all that doe thus discerne and know God in Christ, he is the Saviour of their bodies, *Ephes.* 5. 23. This man shall be kept in all his waies, *Psal.* 91. 11. For seeing it is the truth in Christ, that all that are borne of God doe keepe themselves so, as the evill one toucheth them not with any just accusation of sinne; as 1 *Joh.* 5. 18. with 3. 9. It must needs follow that God their Father will deliver them also from any deadly disease which is executed for sinne. This temporary salvation, is applyed onely by Christ, and his Christians; not against carnall wickednesse, but against spirituall evils; namely, that these plagues shall not come without cause unto them, *Psal.* 91. 9. For seeing Christ was baptized to suffer death by the seed of the world; and seeing his Christians are baptized into the death of Jesus Christ; to shew his death in resisting sinne, till he come to judgement, it must be granted as a truth, and applyed for the glory of God in Christ, that no accidentall death from him shall prevent any faithfull Christian that hee should not live to glorifie God in the martyrdome of Jesus; but this is the man that shall be preserved to see a thousand fall on on side by the plague of death, and ten thousand on the other side, yet it shall not come neere him, only hee shall behold it as the reward of God o

[illegible] *Psal.* 91. 7. 8. *Psalm.* 15. Thirdly the preservation of every perfect man, whose faith overcommeth the evill of the world, whose hope is God the Creator, and whose habitation is the most high: *Psal.* 91. 9. and not of him onely, but of all, whose love is able to cover their sins, so as he require of the Lord life for any weake one that hath sinned, and the sinne is not a sin unto death, 1 *Ioh.* 5. 19. 20. For thus is his boldnesse for his friends, also by warrant from the Law, which saith unto him, and the plague shall not come neere in thy tabernacle, *Psalm.* 91. 10. which is not understood of any worldly dwelling, as under the Law, but of the severall persons, who with him doe beare the reproach of Christ in some kind in enmity, that doe come out of the sinnes of the City, by not partaking with her sinnes: these also may have faith, that they shall not partake of the plagues of the City, *Rev.* 18. 4. Neither can any conclude from the Law, that all which live in and under the Law, dye of the plague, doe dye to the second death; for the plague of it selfe is onely a bodily execution from God to the first death. For when both King and people doe in the feare of the true God, confesse and forsake their sinne, which is the cause thereof, from the anger of God, and in obedience doe give themselves to fall into his hands, and rely upon his great mercies, in this case; all that dye of the plague, wee leave them to the mercy of

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the Lord, by whose death the King, and all that remaine, may more earnestly beseech the Lord, to remit his hand, 2 *Sam.* 24.

Wherefore every one that can truly apply the God of *Israel* to be his shadow, Christ, his Law and truth, to be his shield and buckler, and hath in himselfe the baptisme of Christ; by vertue whereof, he hath alwayes within him the request of a good conscience calling unto God through the resurrection of Jesus Christ (1 *Pet.* 3. 21.) this man hath the faith of God in him, and therefore doth not fear any evill of the day or night, *Psal.* 112. neither doth he flee as those that are conscious of their sins against God, but remaineth as sure as *Ierusalem*, which is above, and is the mother of all the true Children of God: For the rod of wickednesse shall not rest upon the lot of the righteous. This is the work of faith, whereby they pray in faith to be delivered from the evill one, and are delivered, *Mat.* 6. 13. whereas the faith of all that serve Idoll Gods is a deceit, and the prayer of the sinner is abomination, and will work infidelity and terrours from God, as their consciences do testifie, that they may repent of their sins, and be reconciled unto the true God in truth.

2. This assurance is to all *Israel* in the Law, under the signe of the blood of the passeover; sprinckled out on their upper doore posts whereby they were assured that the destroyer

should

should not, or could not hurt the poore, persecuted and oppressed for their desire of liberty, and freedom of body and mind, to serve the living God, as *Exod.* 12. *Heb.* 11.28. which was true in this thing to save the persecuted *Israel* from the mortality of persecuting *Egypt*, and is but a figure or shaddow of that faith, which the spiritual *Israelites* have, that know in themselves that Christ their passeover is killed for them, (1 *Cor.* 5.7.) for these desiring also to serve that one only true God, are also persecuted; wherein being chastized of the Lord in the communion of the sufferings of Christ, they do shew and declare this death before the Lord, and one with another, which who so do it in love, cannot but know that the condemnation of the world is nothing to them, as to condemn them for the sins of the world, which are pardoned to them in the death of Christ, from the time of their baptisme of repentance, for the forgivnesse of sins, if they walk worthy of this calling, and continue constant and faithfull in this Communion unto death, 1 *Cor.* 11.25. to 32. *Mark.* 1.4. with *Heb.* 9.14. *Rev.* 2.10.

The

The third day of the Week.

1. I Understand that I put on Christ, when being baptized into his death, I put on his death upon my mortality, to shew it in my sufferings to death, and I put on his immortality upon my mortall mind, and in all things have the mind of Christ to guide me in my life, and to give me to mind onely the things that are above with him in immortality.

2. I am instructed to put difference between the teaching under the law, and under the authority of Christ: The Law commandeth obedience upon payn of death, saying, thou shalt not do thus or thus; or thou shalt do thus or thus; but Christ saith, thou shalt love the Lord thy God, &c. thou shalt love thy neighbour, &c. so that a man is first taught so truly to know the true God, as to love him, and when he hath obtained this love, then he doth willingly all, whatsoever he hath commanded, and also he rejoyceth in the Law of Christ, which is the bond of perfection.

The third day of the week.

I Consider the reason of doing miracles from the word: that whosoever hath the word of God in him to doit, and to suffer for it in the Spirit of Christ, he hath the word with him, to effect whatsoever he desireth of the Father, in the name of Christ, *John* 15. 7. 8.

The fourth day of the week.

IN the Common wealth of *Israel*, there is the enmity of the Creator: There are the men of the worldly authority, that justifie themselves, and condemn and persecute the true prophet and the obedient Children of *Syon*, the mother City, and God justifieth them against their accusers: There is the fear of men, and the fear of God in operation: There is the Law of God holden in the worldly authorities, and the Law within the faithfull in opposition: The worldly men make to themselves a light, and walk in it, condemning the oppressed, as if they being separated from

from them did walke in darkenesse without light. Thus carnall *Israel* in all things walke by sight in a visible worship of God, persecuting and despising all that submit not to their glory: whereas the spirituall *Israel*, though they seeme to this world, as living in darkenesse, and dishonour, without the feare of men, and without the Law given by *Moses*, yet it is farre otherwise in spirit and truth, for God their God is a light unto them, they feare God and obey him, and they are not without the Law of God, but the Law is within them: And these onely are the redeemed of God the Lord, as *Esa.* 50. 51. 1 *Cor.* 9. 20. 21.

2. In a genetall enmity, *Babel* oppresseth *Israel*. And God hath purged and chosen *Israel* in affliction, and hath given his glory unto him, and will be glorified in him *Esa.* 47. & 48. & 41. 9. & 42. 8 with 46. 13. & 49. 4.

3. *Abraham* and *Sarah* are a type of God and *Sion*: the barrennesse of the one is compared to the solitarinesse of the other, and the delight and comfort of the one is signified to be fulfilled in the other, *Esa.* 51. 1. &c. 54.--

4. If the way of Christ were, that his people should follow him in the life of the flesh to immortality, then men would perish in their haste: but seeing he is gone before in reproach through death to life, all that follow him in this way of suffering death in the flesh doe walke soberly, and make no haste

alike; but goe out so as the Lord Jesus is gone before them, *Esa.* 52. 11. 12.— & 53. with *Luke* 22. 23.— 2 *Tim.* 1. 10.

The fifth day of the Week.

AS I understand carnall Adultery, and Fornication in the flesh; so I apply spirituall Adultery and Fornication in the spirit, from *Esa.* 57. 3. 5. &c.

If the worldly authorities make to themselves gods, and doe worship to them, they are men that ingen ser with gods in such a place, *vers.* 5. &c. and all that goe with them commit whoredome against God their maker, either as Adulterers that have the authority of a man, or Adulteresses that willingly submit to mortall shame. And so further we may conceive, that what man or woman soever hath in them the spirit or authority of Idols, or other gods, if they enforce others to agree to their spirit, they are tyrannous over the conscience, and are as they which ravish the weaker to their filthy lusts. If any of these privately doe allure any to consent to their spirit, and to submit to them in prayer and spirituall worship of God; these deceivers, or any one of them, with many, or but with one that is allured, hath

hath committed the act of ſpirituall whoredome [illegible]. Therefore it ſtandeth us upon, both to ſhun all Idol worſhip in publike, and to trie all ſpirits that wee ſhall be subject unto, in private prayer, or ſubmiſſion in conference. For by ſubmiſſion in conference with the uncleane ſpirit, *Eve* and the whole world is deceived, and ſo it is manifeſt that, whoſoever humbleth himſelfe at anothers deſire in prayer, is become one ſpirit with him that prayed, and thereby is defiled (if he have a common ſpirit) by the word, that from what he, in his prayer, conceived to bee God, untred as ſeed of the uncleane ſpirit, into the heart of all that in unity received the ſpirit of that prayer: Wherefore it is as neceſſary to know the God, onely one true God, and the one ſpirit of holineſſe in Chriſt Jeſus, as it is for a maide or wife to know her owne husband from all Adulterers; and that they be one ſpirit with him onely, and not weake to any other that waite to deceive and abuſe to vanity.

The sixth day of the week.

There are communicants of the body of Christ in shewing his death, by suffering death till he come. And there are communicants of Devils or serpents, in shewing their pride, by killing the righteous blood, as 1 *Cor.* 10.16. to 21. & 11. 26.—with *Matth.* 23.33.—35.

All that continue perfect and single hearted in the word of Christ, have his word and presence to keepe them from the evill of the world, untill they have finished their testimony, and have shewed his death, *Ioh.* 17.14, 15, &c. with *Revel.* 11.7.

But if any communicate outwardly in profession of Christ crucified, and discerne not his body killed in the enmity of the world, so as to shew themselves a member thereof, by manifesting Christs death in their death, and their death to be for Christs cause, 2 *Cor.* 4.9. 10.11. These comming short of communicating in the spirit of Christ, in not discerning the presence of his body, both to suffer in the flesh, and to sustaine in the spirit, may fall into sicknesse, weaknesses, yea, and into death among those which dye of the plague, after the condemnation of the world: but

if in this plague of the world wee discerne our own weakenesses, our ignorance of his invisible pastures, to save, or to kill, and our readinesse to goe backe from shewing his death by divers worldly or carnall temptations, moving us to save our soules from following Christ, that dyed by suffering for us, for which causes we may bee left to the evill of the world, and doe now confesse our sinne against Christ, and our readinesse to deny the faith of Jesus, and doe take our sicknesse, weaknesse, or danger of infection with the sinne of the world, as a chastisement for our profits, as 1 Cor. 11. 29, 30, 31, 32. and learning obedience under the present hand of our Lord, resolving to renew our Covenants to his communion, and doe thus with simple hearts pray to the Father of our Lord Jesus Christ, by the spirit of holynesse in his resurrection, all things will worke that we may live to glorifie God our Creator, in the love of his Word, and may be preserved to obtaine that crowne of life, which is in the Martyrdome of Jesus.

The first day of the Weeke.

THere is a corporall idlenesse, which is the way of deadly sinne, as *Ezech.* 16. 49. And there is a spirituall idlenesse, which is the way of apostasie from Christ, as 2 *Pet.* 1. 5. to 8. Now the common Professors, and such as have the authority, and glory of the world, know no Idlenesse but bodily idlenesse, and when they urge men to labour, they compell to bodily labour, in a worldly calling for riches, or to get the meat that perisheth: but how to labour for assurance to make their calling and election sure, they are blinde. Wherefore seeing corporall labour is but a type or example of true Christian labour in the minde; all that so much urge labour in an outward calling, and confound the labour in inward calling, as a thing inferiour to the type, these are deceivers of mens minde, and to bee avoided, *Mark.* 8. 36.

The

The sixth day of the week.

I Understand by that in *Rom.* 3. 5. to 8, How God in judging the world, bringeth wrath upon man for their sinnes. If man doth repent, and turne to God; the unrighteousnesse and the lye, according to which he walked before his conversion, doth now commend the righteousnesse and truth of God; thus, in that he which was unrighteous, is not now to be judged according to what he was; namely, a sinner, but the righteousnesse of God is to bee commended in him; because that he which was a sinner, is now righteous, and will doe no evill, no not though good may come of it: and the lye of him which was once deceived, maketh the truth of God abound to his glory, thus in that he which was a lyar, doth now walke in the truth, and convinceth the world of sinne.

The first day of the Weeke.

IN this plague I have considered the enmity of God, *Iam.* 4.4. How from the beginning, since mankind was devided upon the earth, the judgement of God the Creator, and the judgement of men are contrary; In that evill men sit on earth to judge God in his word and people, *Rom.* 3. 4. and on the other side, God sitteth invisibly on his throne, judging the men of the world in righteousnesse, *Psa.* 9. 1 *Chro.* 16. 14. 2 *Chron.* 6. 30. The judgements of men are in sight, but the judgements of God are seen of his people by faith, and they discerne how God hee killeth men by the plague, &c.

According to the judgement of men, Christ and all his people have their temptation under the authorities of men, *Luk.* 22.28.

According to the judgement of God, the whole world hath its temptation comming from God, *Rev.* 3 10.

From whence we may gather in truth, that seeing these two judgement seates are so contrary, and the people that are separated to put difference so contrary; the people of God are so farre

farre from partaking of the judgements of God upon the people of the world, as the people of the world are farre from the judgements of men in the sufferings of Christ. Notwithstanding, if any of the people that are separated to God doe sinne secretly, or openly, hee judgeth them by plague, or other curses, and so killeth them like wicked men of the world, as *Levit.* 26.25.26-*Num.* 16.41.--46. with *Rev.* 2.21--23.

2. I consider that it proceedeth from the efficacie of the resurrection of Christ to justifie from sinne, *Rom.* 4.25. with 1.4, & 5.1--19.

And all that doe not apprehend the truth of Christ, rayſed from the dead, they are yet in their sinnes, 1 *Cor.* 15.17.

All that condemne us for doing the Law, in the righteousnesse of Christ doe judge the Law, and doe in effect say that the Law is sin, as *Rom.* 7.7. whereas all that doe the Law, confirme it to be holy, just, and good.

The third day of the week.

BY observing the power of God, present to helpe, I have compared salvation from the

plague (or other such curses) by the faith of Jesus, to that salvation from the biting of Serpents, when by faith they looked to the Brasen Serpent, and to the word of our God for helpe, as *Num.* 21. with *Ioh.* 8.14.15.

That whosoever can by the word within him, apply the communion of Christ, either in his own body, by suffring as a Christian, or in true love and mercy with any that so suffer; If any such are smitten, or infected with the plague, and they presently pray in faith to Jesus the King of *Israel*, looking to his power, authority, and immortality, together also, to the fellowship of his sufferings here on earth. I am perswaded that the plague shall have no more power over their bodies, but they shall be preserved to glorifie God, in the love of the Church of Christ, as they desire: but they must be mindfull in every danger presently to looke up to Jesus, whom God gave to save the world, and they must looke, or pray in faith, of his name and of his judgement, *Joh* 3. 16. 17. 18.

The fourth day of the week:

I Have considered that they which have the Martyrdome of Christ, God truely known to them in their owne sufferings, have the communion of the Sonne of God, Jesus Christ in whom they are wonderfully inriched in all speech, and in all knowledge, 1 *Cor.* 1. 5, to 9. with 2. 1. 2.--

The fifth day of the week:

I Have considered the wonderfull price of mans purchase, and the reason of our being Gods owne peculiar body in this price given, thus Christ having given himselfe for the life of the world, and being glorysied from the sufferings in mortality, hath obtained to give his holy spirit to those which follow him in the new birth, *Ioh.* 14. 16--26. with *Act.* 2. 33.

All therefore that deny themselves in their sinnes, and bring their bodies subject to God, so as he accepts of their body for a Temple, by the gift of the holy Spirit; these are now bought with this price of the holy Spirit which is of God. Therefore seeing the Spirit which is in the body, is one with God in Christ, it is manifest, that not so much as the body is any mans owne, but it is Christs which liveth in it, *1 Cor.* 6.19. to 17. with *Gal.* 2.20.

And thus every man that in the Baptisme of Christ, hath received the earnest of his Spirit, as *2 Cor.* 1. 22. & 5.5. *Ephes.* 1. 14. Is bought with the precious blood of Christ, in that by the death of his flesh, he imparted the Word of the living God, which remaineth for ever, according to the Worke of God in the resurrection of Jesus, as *1 Pet.* 1.18. to 25. So as now he must give his body, which is thus bought from the earth, and from earthly men, to follow the holy Spirit of Christ, whithersoever it shall guide his body till death. *Ioh.* 16.13.-- with *Revel.* 14.3.4.

The

The sixth day of the week.

IN my sleepe by night, I was instructed in the righteous judgements of our God, by comparing them with the judgements of men, thus. There are diverse States of government in the world, and these all have their Religion severall under their owne authority. If any of these Kingdomes doe send forth their spirituall authority to condemne and execute all within their Dominion, which (as they terme them) are Heretickes, Schismatickes, and Rebells against the present religion or worship of God, constituted by their Authority: at the publishing of this judgement, all that are guilty in their Consciences doe flee and hide themselves as from men, whereas all that are faithfull in that Religion, and devout in that will-worship, doe not feare but are more bold and confident under the power of that God, knowing that every man shall be examined by name, whether he be Hereticke; if he be so found, it is examined, whether hee will repent, and conforme

ſome to their will, and not one ſhall periſh without good tryall.

Such is the eſtate of the Kingdome of God our Creator, in the authority of his Chriſt: thoſe of the world whoſe hearts condemne them of rebellion againſt the Word, and will of Majeſtiſtie, and doe feare, and ſhift to put off his execution, whereas all that repent, and are reconciled to him in all things, and know the reaſon of his judgement, are ſafe from feare of the evill which is ſent againſt thoſe which are from their Maker. For if men be ſo juſt, as not to condemne one that is no rebell, or that will repent: how ſhall we thinke that the executioners of the judgement of God in the plague, warre, or famine, are careleſſe to deſtroy any one without great cauſe.

The firſt day of the weeke.

I Have grieved, to conſider how men are deceived by the authority, or God of this world: in that they bring all, both God and Chriſt, Spirit and Word, ſubject to their judgement, 2 *Theſ.* 2. 4. So that whoſoever pray in ſpirit, ſubject

ſubject to their ſpirituall authority, they pray but to what they are ſervants unto, which cannot helpe, becauſe it is the feare and authority of mortall man, to whom ſuch ſpirituall ſervice is done, the onely true God and his Chriſt is deſpiſed, the power and wiſdome of man is exalted in their hearts, therefore if man doe not heare and helpe, there is not God to heare, except it bee to require vengeance for the abuſe of his name and word.

2 I have conſidered, that they which uſe the word of the holy Scriptures, tranſlated or preached in worldly glory under mortall authority, their eſtate is farre more inexcuſable, then they which never uſe that word in way of prayer, praiſe, thankeſgiving, or ſpirituall worſhip, becauſe theſe doe not ſo blaſpheme God in Chriſt, as to give that honour unto man, the creature, which is due to the Creator, as the profeſſors doe.

3. I have obſerved, how the wiſe men of this world doe deſtroy their wiſdome by their authority. For in any doctrine of Religion, they will propoſe the holy Scriptures to be their wiſdom and ground of truth: but if their doctrine be oppoſed by any, then they leave their wiſdome and flee to their authority for helpe: which ſheweth that their wiſdome is but a pretence,

and

and that their authority is the pillar and ground of their Church.

4. I have noted also the deceit of mans mind that not what he professes, or pretendeth in word to be his God and Christ, is so to him, but what he mindeth in his heart under such a pretence: As if a man professe the onely true God, or preach the Lord Jesus Christ, and indeed doe minde another word or authority then of God, or doe seeke meat for his belly under the name of Jesus Christ: in these cases it is not what hee speaketh, but what he imagineth, mindeth and seeketh indeed, which is his God: and for the obtayning of the desire of his minde, he denyeth God in deed, and all power of godlinesse.

5. Whatsoever spirituall service or worship men performe as to God, their reading, prayers, cryings, howlings, teares, and assembling in Idoll Churches are all turned into sinne, while they know not God, but give that service to the Word. or Authority of men, which is onely due unto God the Creator of all men, according to his Word and Will, manifested from the beginning in Christ,

The

The fifth day of the week.

THe building and maintaining of the heathen Idol Temples, hath been in enmity of the Temple of our God in *Israel*, but now they are in contempt of the Temple of Christ, which is his body endued with the holy Spirit. Therefore all that partake of Idol-temples doe seeke their life and honour in the flesh, under the Persecutor, and thereby turne the backe in contempt of the reproach of Christ: they all deceive themselves in the flesh; they seeke to save themselves by the authority of the Devill to kill; whereas to deny their service is to deny ones selfe; for they will spoile one of all.

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